

IMPACT OF INDOCHINESE ON LAW ENFORCEMENT

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This Command College Independent Study Project is a FUTURES study of a particular emerging issue in law enforcement. Its purpose is NOT to predict the future, but rather to project a number of possible scenarios for strategic planning consideration.

Defining the future differs from analyzing the past because the future has not yet happened. In this project, useful alternatives have been formulated systematically so that the planner can respond to a range of possible future environments.

Managing the future means influencing the future--creating it, constraining it, adapting to it. A futures study points the way.

The views and conclusions expressed in the Command College project are those of the author and are not necessarily those of the Commission on Peace Officer Standards and Training (POST).

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Because of the nature of our responsibilities to the community, it is incumbent upon the Police Department to be constantly aware of the changing complexities of our population and their related needs. We cannot close our eyes and have a problem vanish nor can we wish for a solution and have it resolved. We have to identify the problem, analyze it, and jointly work toward a solution.

The influx of Indochinese into Orange County has brought to focus some concerns that we need to be aware of and address on both a short- and long-term basis because of its impact on delivery of police-related services to our community.

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PREFACE

The influx of Indochinese (Vietnamese, Cambodian, and Laotian) which began in 1975, will continue to bring significant amounts of refugees to the United States. Currently over one million Indochinese refugees have been resettled within the United States. Eventually, 40 percent of the Indochinese will take up permanent residence in California. Within the next ten years California's Indochinese population, having refugee roots, will surpass the million mark. The Indochinese have significantly impacted California law enforcement and will continue to do so for many years.

This research project strives to identify Indochinese beliefs, attitudes, and practices that may influence future law enforcement policies. The study recognizes how the continuing influx of Indochinese will impact future policy and offers a strategic plan to offset the identified areas. A secondary strategic plan aimed at recruiting Indochinese as police officers is offered. The study gives the reader a historical perspective regarding the influx of the Indochinese, where law enforcement is at today in dealing with associated problems, and what law enforcement might face in the future.

The study was designed to encompass jurisdictions having varying degrees of impact produced by the influx of Indochinese refugees. The rationale behind a broad approach rather than a specific topic is a perceived need for basic comprehensive information. During the research I was contacted by 38 law enforcement agencies requesting essential information regarding the Indochinese.

The study is divided into eight sections. It contains information on Indochinese historical events, migration issues, impacts of the Indochinese on law enforcement, future goals of law enforcement relating to service delivery to the refugees, evaluating current recruitment goals, answering general research questions, a strategic plan for offsetting cultural differences, and a recruitment plan aimed at hiring the Indochinese. The attachments include cultural information, common myths concerning the Indochinese, information on trend analysis, a listing of Mutual Assistance Associations, English as a Second Language goals, information on a Vietnamese crime "hotline", and information on internal capability analysis.

It is hoped that the data compiled in this study will assist those law enforcement jurisdictions experiencing negative impacts as a result of the influx of Indochinese refugees. It is apparent that many of the problems encountered will only be resolved through the acculturation process and the sooner this outgrowth occurs the better for all those involved.

INDOCHINESE OVERVIEW

In 1975, at the close of the Vietnam War, the first wave of southeast Asians arrived in the United States. They came from Vietnam, Laos, and Cambodia. Americans saw them all as Vietnamese, but many were Hmong, Mien, Khmer, Lao, and ethnic Chinese. This group is now often referred to as Indochinese.

A glance at a world map will show why some people use the term Indochina - it is between India and China. However, the people who live there would prefer not to use the term because they belong to three distinctly different countries, with different languages and different histories.

The people of Vietnam, Laos, and Cambodia are no more alike than the Spanish, Greeks, or Italians. Calling them Indochinese reminds them of their domination by the French, who once ruled the area and called it French Indochina. Because the recent war wove together the fortunes of the three nations and caused refugees from all of them, Indochinese is a practical term to

use in speaking of them as a group. But remember that they are not all alike. One also needs to remember that they come from all sorts of areas: seacoast villages, rural mountain farms, and modern cities. They are also from all walks of life: doctors, government workers, fishermen, lawyers and laborers.

Indochinese also have varying beliefs. Most major religions have had an influence in the Indochinese. The attitudes of Taoism and the ethics of Confucianism are found, and in Vietnam, Catholic Christianity has had a notable impact.

However, most Indochinese are Buddhists (about nine out of ten). With the life of Buddha as their guide to moral action and religious belief, they try to follow a path of life that will eliminate worldly desires which cause suffering. Thus they hope to escape the constant round of birth and death in a release called Nirvana. Such a belief probably has contributed to the endurance in the face of trouble that marks many Indochinese.

Attachment-A includes a description of the people from Indochina, the different ethnic groups, family structure, generational roles in society, histories, beliefs, and initial responses to life in the United States.

Vietnam and the Collapse of Indochina

Vietnam is to the east of Cambodia and Laos, bordering the South China sea. From the 900's to the late 1800's, Vietnam was an independent country, and during this period the Vietnamese refined their culture and developed a sophisticated governmental system. Among their many achievements they repeatedly pushed back powerful Mongol forces that swept most of the known world in the 13th century.

Toward the end of the last century, the three countries were conquered by the French who colonized the land as the French Indochina. In several attempts, their people tried to overthrow the foreign rulers. But the French brutally put down all revolts. In World War II, like the Americans, the Indochinese fought against the Japanese, who came and occupied their countries. When the war was over, the Japanese were forced to withdraw their troops. The French tried to return, but were immediately opposed by the Indochinese. After seven years of war, the French were eventually defeated and a temporary peace agreement drawn up.

The peace agreement temporarily divided Vietnam into two parts pending a general election to reunite the country. This election did not take place. Instead the Communists strengthened

their control in Vietnam with the support of the People's Republic of China and the Soviet Union, while non-communist and pro-western South Vietnam, actively supported by the United States and its allies, strove for a democratic form of government based upon the American model.

While this was taking place Laos and Cambodia desperately tried to remain neutral. Eventually war broke out between North and South Vietnam and later spread throughout all three countries, destroying homes and devastating the land, splitting families, and causing widespread suffering.

After many difficult years, the Americans who had been fighting alongside the South Vietnamese since the late sixties withdrew their troops from Vietnam in 1973. Two years later South Vietnam was taken over by Vietnamese Communist forces, and soon afterwards local Communist governments took control of Laos and Cambodia as well.

THE MIGRATION

In April, 1975, the fall of Saigon marked the end of the Republic of South Vietnam and the beginning of a major migration of refugees to the United States and to other parts of the world.

To prevent a bloodbath when the North Vietnamese came to power, the American embassy drew up a list of people to be evacuated. Generals, policemen, military officers, government ministers, employees of American agencies, corporations, and many others whose lives were threatened, joined the American evacuation. The refugees who left Vietnam in the panic of those last weeks of war had little time to reflect on their future. Probably only a few understood their departure would be permanent¹.

It is generally estimated that since the Communists have taken over Indochina, more than 2 million people have fled their home country of Vietnam, Laos, or Cambodia. They have fled to escape death, persecution, or a way of life which has become abhorrent. As many as 200,000 perished at seas. No one knows how many died as a result of the persecution. Many caught attempting to leave the country were shot on sight.

¹ Baldwin, C. Beth Capturing the Change
(Orange, California: Immigrant and Refugee Planning
Center, 1982) p. 17

The movement of many people from the Indochina area has been constant since the fall of South Vietnam. The Indochinese have literally been dispersed around the world. They have been forced to find new homes in twenty-two free world countries, not counting the United States.

United States Refugee Policy

The United States has been a place of refuge since its earliest history. Refugees throughout history, from the pilgrims who landed at Plymouth Rock to the freedom fighters from Hungary and Germany in the nineteenth century, to the Jews who managed to escape the holocaust, to the Indochinese of the present day, have been attracted by the United States heritage of political and religious freedom. This continuing movement to the United States of those who flee persecution has helped confirm this nation's traditional role as a champion of freedom against oppression.

Prior to 1948, the United States had no official refugee policy. Since World War II, however, the United States humanitarian concern for refugees has been reasserted. The displaced persons act of 1948, providing for the entry of more than 400,000 persons, was the first legislative reflection of special concern for refugees.

More recently with the passage of the Refugee Act of 1980, the United States has given strong statutory support, as part of its official immigration policy, to admitting refugees regardless of their country of origin or the ideologies from which they are fleeing.

The Refugee Act of 1980 incorporated into U.S. law a coherent, practical, and comprehensive framework for the admission of refugees based on the international definition of refugee:

"Refugee" is defined as "any person who is outside any country of such person's nationality, or in the case of a person having no nationality, is outside any country in which such a person last habitually resided and who is unable or unwilling to return to, and is unable or unwilling to avail himself/herself of the protection of that country because of persecution or a well founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion."

Today, U.S. refugee policy is a period of transition. Decisions now being made will have tremendous impact on American refugee resettlement. This issue will be further discussed when projecting the future number of refugees coming to the United States and in discussing "the migration of the Indochinese".

Arriving Refugees

The refugees coming to the United States can be referred to as arriving in two waves. In 1975 the first "wave" consisted of approximately 130,000 people. This was the group described earlier as being the people identified by the American Embassy during the fall of Saigon. This group was predominantly Vietnamese.

The second "wave" commenced in 1977 as a result of new fighting in the Indochina area. The second "wave" was fueled by severe internal pressures, especially on minority ethnic groups (Chinese-Vietnamese, Hmong) causing thousands of refugees to escape in boats or on foot to Thailand, Malaysia, Indonesia, and Singapore. The second "wave" created the term "boat people".

As the refugee flow increased, the Thai and Malaysian governments felt increasingly threatened by the growing presence of foreigners in their countries. By 1979, with more than 250,000 refugees crowded into resettlement camps these governments reacted. Boats were pushed off the shorelines and overland refugees driven back across borders. As stated earlier, many refugees died at sea or were shot.

To reduce the pressures on these border countries, the United States led the rest of the world in raising the number of

Indochinese refugees admitted for resettlement. United States levels doubled to a peak of 14,000 per month in late 1979 and early 1980. By 1982, admission levels had dropped again to about 6,000 per month as the flow of refugees into southeast Asian camps had slowed.

By July, 1982, more than 600,000 Indochinese refugees had been settled in the United States. Almost 240,000 refugees, or 40 percent of the total, were in California².

Initially refugees were settled into primarily twenty-two states. However, soon after arriving a "secondary" migration took place. The vast majority of these secondary migrants came to California. Table #1 contains an estimated cumulative state populations including entries from 1975 through June 30, 1982.

The "secondary" migration stems from the fact that when the Indochinese first came to the United States, in many cases, friends, acquaintances -- even families were separated. As time progresses many of these families have relocated together. The majority of this relocation has taken place with California as the destination.

² Baldwin, C. Beth Capturing the Change
(Orange, California: Immigrant and Refugee Planning
Center, 1982) p. 19

TABLE #1

STATE REFUGEE POPULATION

SOUTHEAST ASIAN REFUGEES: ESTIMATED CUMULATIVE STATE POPULATIONS*
INCLUDING ENTRIES FROM 1975 THROUGH 6/30/82

<u>State of Residence</u>	<u>Estimated Total</u>	<u>State Residence</u>	<u>Estimated Total</u>
Alabama	2,705	Nevada	2,421
Alaska	472	New Hampshire	456
Arizona	4,047	New Jersey	5,492
Arkansas	2,797	New Mexico	3,224
California (about 240,000)	202,093	New York	19,238
Colorado	9,638	North Carolina	4,962
Connecticut	5,667	North Dakota	760
Delaware	310	Ohio	8,160
District of Columbia	2,598	Oklahoma	7,796
Florida	10,836	Oregon	17,595
Georgia	7,551	Pennsylvania	23,108
Hawaii	6,564	Rhode Island	3,733
Idaho	1,353	South Carolina	2,326
Illinois	22,917	South Dakota	951
Indiana	4,168	Tennessee	3,753
Iowa	8,758	Texas	55,375
Kansas	8,496	Utah	7,625
Kentucky	2,470	Vermont	328
Louisiana	13,532	Virginia	521
Maine	1,088	Washington	28,173
Maryland	6,465	West Virginia	521
Massachusetts	12,725	Wisconsin	10,164
Michigan	9,695	Wyoming	428
Minnesota	24,242	Guam	328
Mississippi	1,699	Puerto Rico	25
Missouri	5,852	Virgin Islands	16
Montana	1,065	Other Territories	6
Nebraska	2,227		
TOTAL			606,895

Office of Refugee Resettlement, Department of Health and Human Services.

*Partially adjusted for secondary migration through 9/30/81. Estimate in parentheses () for California includes full adjustment for secondary migration through June 30, 1982.

Refugees and California

The refugees and "secondary migrants" settled mainly in two concentrated areas of California. The largest concentration being in Orange County followed by Santa Clara County. Los Angeles County has a significant number of refugees but they are well dispersed throughout the populous county.

Orange County is in the proximity of the Camp Pendleton Marine Base, which originally housed 40,000 refugees in a tent city. With vast media coverage many Southern California residents were made aware of the refugees needs. Voluntary agencies had little trouble developing local sponsorships.

The majority of refugees in Santa Clara County settled in the City of San Jose. However, when refugees first started arriving in the San Jose area, the central core of San Jose was in an economic slump. This led to the availability of affordable housing and commercial opportunities. The area was also enhanced by the transportation system and the available electronics jobs in Silicon Valley.

The Indochinese also come to California to live for many of the same reasons that we have: to be near their family, friends, perceived opportunity, and the climate.

Of interest on the climate: In almost every interview I conducted in Southern California with an Indochinese, the climate would be discussed. I was told many times that the weather here is somewhat comparable to several parts of the Indochina area.

Trying to identify the amount of Indochinese now residing in California creates several problems. The last census was taken in 1980 and the next census information will not be available until after 1990. Initial settlement, the "secondary migration", and births, continuously affect the population numbers.

As an example of how births can impact the population numbers: In a 1984 report, Bill Gayk, the Chief Administrative Officer of Orange County, California, estimated that 5,100 children were born to southeast Asian Orange County residents between January, 1976 and July, 1983. The estimate was compiled by using actual birth records for 1981 and 1982 and for the other years, births were estimated using a crude birth rate of 29 per 1000, applied to the Indochinese population of those years. The rate was considered to be fairly accurate based on data available regarding birth rates in Asian countries.

The California State Department of Finances, Population Research Unit, issued a report in February, 1984. The report contains an

estimate of southeast Asian refugees that have come to California since 1975 (as of July 1, 1983). The numbers were based on the Immigration and Naturalization Services Annual Registration effort. These numbers can act as a guide to locate Indochinese population areas within California, however, the numbers do not contain those Indochinese whose Immigration status has changed to permanent resident alien, those who have become U.S. citizens, nor children born to refugees while in the United States. Table #2 contains a listing of those county populations exceeding a total Indochinese refugee population of 1,000 residents.

The California State Department of Finances report indicated 280,000 Indochinese still have refugee status as of July 1, 1983. This is indicative of large numbers of refugees still entering the United States, with a large percentage settling eventually in California. My research into this area confirmed this, refugees are still arriving in large numbers but without the media attention. There had been considerable attention given by the media to the first wave and early "boat people".

TABLE #2

CALIFORNIA COUNTIES HAVING AN INDOCHINESE REFUGEE POPULATION OF 1,000 OR MORE AS OF JULY 1, 1983. (PERMANENT INDOCHINESE RESIDENT ALIENS, INDOCHINESE WHO HAVE BECOME U. S. CITIZENS, AND U. S. BORN CHILDREN OF INDOCHINESE RESIDENTS NOT INCLUDED.)

ALAMEDA	10,310
CONTRA COSTA	3,080
FRESNO	10,830
KERN	1,050
LOS ANGELES	73,600
MARIN	1,060
MERCED	4,820
MONTEREY	2,290
ORANGE	46,800
RIVERSIDE	3,000
SACRAMENTO	10,200
SAN BERNARDINO	2,910
SAN DIEGO	26,550
SAN FRANCISCO	25,100
SAN JOAQUIN	15,200
SAN MATEO	1,580
SANTA BARBARA	1,610
SANTA CLARA	30,450
SONOMA	1,710
STANISLAUS	3,150
VENTURA	1,700

SOURCE: CALIFORNIA STATE DEPARTMENT OF FINANCES POPULATION RESEARCH BUREAU

Future Arrivals

The best description I found of current U.S. refugee policy was located in the World Refugee Survey 1984. It relates where the U.S. policy is at presently and also has strong indications of future policy.

The U.S. Government has embarked upon a major increase in the rate of refugee processing through a program of legal immigration from Vietnam - the Orderly Departure Program (ODP). Because annual admissions ceiling includes the number of refugees who enter under ODP, each such entry decreases the openings available for refugees to be resettled from first asylum countries such as Thailand, Hong Kong and Malaysia. Unless ODP numbers are considered separate from the ceiling computations, the U.S. will find itself in the peculiar position of turning its back on its allies in favor of relations with Vietnam. Because ODP is not available to many of interest to the U.S., because exit often relates to the ability to pay, and because the waiting list for the program is 500,000 and growing, a U.S. position which centralizes our admissions in ODP, while de-emphasizing resettlement of those in first asylum countries, would be indefensible. Once the residential population in Southeast Asian refugee camps is dealt with by the International Community, the U.S. can then treat ODP as the cornerstone of

our refugee processing efforts in the region responsibly. But for now primary emphasis should be on resettlement opportunities for those in the region's first asylum camps.

This statement reveals that a list of Vietnam refugees numbering "500,000 and growing" exists. Naturally, not all of these potential refugees will relocate to the United States but if history remains true, the vast majority eventually will. The statement also indicates a future possibility of broadening entry quotas under ODP.

Currently the "ceiling" on refugees entering the United States for the current federal fiscal year (October 1985-September 1986) is at 70,000. The majority of the 70,000 will be Indochinese, but refugees from other areas of the world will contribute to this number.

At the annual Geneva Conference on Vietnam ODP, held October 2-5, 1985, the United States and Vietnam agreed "in principle" to the emigration of 40,000 Vietnamese during the next year. Some 2,500 persons a month left Vietnam under ODP during 1984, about 1,000 a month of these going directly to the U.S. Illegal departures were estimated at about 2,000 per month during 1984³.

³ Institute of East Asia, Indochina Chronology, Volume III, number 4 (Berkeley, California, October and December 1984) p. 12

If previous immigration and "secondary migration" trends hold true, California can expect to become home to approximately 40% of all future refugees. This could have major impact on some areas of California, such as Orange and Santa Clara Counties. Orange County resettlement officials estimate that 800 to 1000 refugee's are arriving into the County each month, with approximately half being "secondary migration". Santa Clara County resettlement officials estimated a combined total of 300 to 400 a month for their County.

In October, 1985, a study was released by the Independent Population Reference Bureau. It described the Asian population as growing faster than any other in the United States. "Between 1970 and 1980, a decade in which the total U.S. population increased only 11 percent, the Asian-American population soared by 141 percent."⁴

The report cited the main reason for this growth being the Indochinese War refugees. The report further cites "barring any substantial changes in immigration law, Asian-Americans could total 9.9 million by the year 2000."⁵

4 Gardner, Robert W., Bryant, Robey, and Peter G. Smith
Asian Americans: Growth, Change, and Diversity
(Washington DC: Population Reference Bureau, 1985) p. 7

5 IBID., p.3

Table #3 contains a table used to illustrate Asian American population in the Population Reference Bureaus Report. The chart reveals that according to the 1980 census there were 308,752 Indochinese (Vietnamese, Laotian and Cambodian/Kampuchean) residing in the United States. Estimates for September 30, 1985 show this figure increasing to 1,013,400 Indochinese residents (with 405,360 living in California).

Table #4 is an Asian-American population breakdown for 1980 and population projections for 1990 and 2000 from the Population Reference Bureaus study. Unfortunately it does not give a clear Indochinese picture but it does track the Vietnamese. It shows a 1980 population of 245,025, projected 1990 Vietnamese population of 859,638 and a projected Vietnamese population of 1,574,385 for the year 2000.

These projections mean that California's future will be significantly impacted by the Indochinese. The majority of the Indochinese settling in California are Vietnamese. We also know that approximately 40 percent of all Indochinese arriving in the U.S. will either settle in California initially or migrate there eventually. This would result in the following for the Vietnamese population:

Settling in California

1980	-	98,010
1985	-	253,680
1990	-	343,855
2000	-	629,754

In the twenty years from 1980 to the year 2000 it is certainly clear that the California Vietnamese population will over triple in size. There is also strong indications that the Indochinese population of California will go over the million mark sometime in the mid to late 1990's.

As refugees become permanent residents (it takes a year of residency) they are entitled to bring in family members from outside the United States. This is occurring at a high rate and will impact those areas having large Indochinese populations.

To summarize the reasons for the large numbers of Indochinese coming to the U.S., and eventually California, can be found in three areas: The large number of Indochinese leaving Vietnam via the Orderly Departure Program (agreed to by the U.S. and Vietnam in 1980) approximately 176,000 are awaiting resettlement from camps in southeast Asia; and as Indochinese become citizens of this country, they are immediately utilizing their citizenship rights to bring in immediate family members whose numbers do not count against any quotas.

TABLE #3

ASIAN AMERICAN POPULATION: 1980 CENSUS AND ESTIMATES FOR SEPTEMBER 30, 1985

APRIL 1, 1980 CENSUS					ESTIMATES FOR SEPTEMBER 30, 1985			
RANK	ETHNIC GROUP	NUMBER	PERCENT	PERCENT FOREIGN-BORN OF GROUP	ETHNIC GROUP	NUMBER	PERCENT	PERCENT INCREASE IN NUMBER APR. 1, 1980- SEPT. 30, 1985
	Total	3,466,421	100.0	-	Total	5,147,900	100.0	48.5
1	Chinese	812,178	23.4	63.3	Chinese	1,079,400	21.0	32.9
2	Filipino	781,894	22.6	66.3	Filipino	1,051,600	20.4	34.5
3	Japanese	716,331	20.7	28.4	Japanese	766,300	14.9	7.0
4	Asian Indian	387,223	11.2	70.4	Vietnamese	634,200	12.3	158.8
5	Korean	357,393	10.3	81.8	Korean	542,400	10.5	51.8
6	Vietnamese	245,025	7.1	90.5	Asian Indian	525,600	10.2	35.7
	Other Asian	166,377	4.8	-	Laotian	218,400	4.2	358.0
	Laotian	47,683	1.4	-	Kampuchean	160,800	3.1	902.2
	Thai	45,279	1.3	-	All other	169,200	3.3	64.8
	Kampuchean	16,044	0.5	-				
	Pakistani	15,792	0.5	-				
	Indonesian	9,618	0.3	-				
	Hmong	5,204	0.2	-				
	All other ^a	26,757	0.8	-				
	Percent of total U. S. population (226,545,805) = 1.5 percent				Percent of total U. S. population (239,447,000) = 2.1 percent			

Sources: 1980: Bureau of the Census, 1980 Census of Population, PC80-S1-12, Asian and Pacific Islander Population by State, December 1983, Table B. 1985: Estimates by Bulletin authors.

^aIncludes Bangladeshi, Bhutanese, Bornean, Burmese, Celebesian, Cernan, Indochinese, Iwo-Jiman, Javanese, Malayan, Maldivian, Nepali, Okinawan, Sikkimese, Singaporean, Sri Lankan, and Asian not specified (e.g., "Asian").

TABLE #4

ASIAN AMERICAN POPULATION: 1980 AND PROJECTED FOR 1990 AND 2000

Rank	1980			1990			2000		
	Ethnic Group	Number	Percent	Ethnic Group	Number	Percent	Ethnic Group	Number	Percent
	Total	3,466,421	100.0	Total	6,533,608	100.0	Total	9,850,364	100.0
1	Chinese	812,178	23.4	Filipino	1,405,146	21.5	Filipino	2,070,571	21.0
2	Filipino	781,894	22.6	Chinese	1,259,038	19.3	Chinese	1,683,537	17.1
3	Japanese	716,331	20.7	Vietnamese	859,638	13.2	Vietnamese	1,574,385	16.0
4	Asian Indian	387,223	11.2	Korean	814,495	12.5	Korean	1,320,759	13.4
5	Korean	357,393	10.3	Japanese	804,535	12.3	Asian Indian	1,006,305	10.2
6	Vietnamese	245,025	7.1	Asian Indian	684,339	10.5	Japanese	856,619	8.7
	Other Asian	166,377	4.8	Other Asian	706,417	10.8	Other Asian	1,338,188	13.6

Source: Leon F. Bouvier and Anthony Agresta, "Projections of the Asian American Population, 1980-2030." in James T. Fawcett and Benjamin Carino (eds.), Asian and Pacific Immigration to the United States, forthcoming.

IMPACT OF INDOCHINESE ON
THE LAW ENFORCEMENT COMMUNITY

Culture Shock - Indochinese

There seems to be little disagreement about the fact that from the day the refugee's first arrive in the United States that they will be facing a harrowing experience for many years and decades to come. This protracted ordeal will involve undergoing a most drastic life change in the most difficult circumstances.

The problems that face refugees are of vast proportions. It really does not take much imagination to predict the discomfort, dysfunction, and other problems that will be experienced. The impact on law enforcement is inevitable and like the problems faced by the Indochinese, the impact could be of vast proportions.

The refugees must deal with the problems of surviving and starting a new life in a foreign country after being abruptly transplanted. The stresses involved on the refugees could manifest itself in several ways that could bring the refugees in contact with law enforcement.

In many cases cultural backgrounds and values will guide Indo-chinese away from law enforcement. This impact will be in information lost by incidents not being reported or witnesses not coming forward. The avoidance of contact with law enforcement will hinder efforts aimed at aiding the Indochinese and will slow the acculturation process.

Culture Shock - Local Community

The other side of culture shock issue lies in the communities in which the Indochinese settle. The culture shock on local communities often impacts local law enforcement. This can be caused by the local population's beliefs, values, prejudices, or general feelings.

Law enforcement, early in the influx of Indochinese, had to deal with hard feelings towards the refugees. Hard feelings towards immigrants are nothing new in the United States. On the contrary, the United States has displayed a strong grass-roots bias against refugees for much of its history. The official policy has always been one of welcome - it is emblazoned on the Statue of Liberty - but the history books are full of stories about how Irish, Chinese and Eastern European immigrants were mistreated in the 19th century.

The fight for survival is bad enough for a newcomer against external odds; economic difficulties, social handicaps, cultural barriers and more often than one would like to remember, against prejudice and discrimination. A form of discrimination involving the Indochinese refugees and the benefits they receive continues to surface in communities with refugee populations. These "myths" cause a furtherance of fear and tension resulting from misinformation. These tensions impact law enforcement in the form of conflict.

Like most prejudices, law enforcement usually becomes involved only when the prejudice has manifested itself in criminal act or in a keep the peace type situation. The tensions caused by the myths can only hinder the aculturation process. The myths, which range from the Indochinese receiving three percent loans to buy houses and cars to them not paying taxes, are spelled out in Attachment-B with factual explanations.

Cultural Differences

In the historical section of this study it was brought out that the Indochinese people are greatly influenced by Buddhism, Confucianism and Taoism. These beliefs directly impact law enforcement in the area of information obtainment and in contacts with the Indochinese.

Buddhists believe in self-negation, self-sacrifice, modesty, and humility. Silence is valued as a virtue, and Buddhists also advocate "the middle path", without extremes in either direction.

Confucianists believe in rank order: King, teacher, father -- they respect elders, high regard for education, and loyalty to one's family.

Taoism teaches charity, simplicity, patience and harmony between man and nature; avoiding confrontation and an indirect approach to problems.

These beliefs result in the Indochinese not normally reporting routine matters to the police. They will generally accept a situation as a way of life or remedy the problem in their own manner. Their not giving information to the police is further compounded by the Indochinese past experiences dealing with the police in their homeland and the fear of retaliation.

Historically the Indochinese have not trusted or held much respect for those in government positions, especially the police. In Vietnam the police were thought of as being corrupt, physically abusive, and were recruited from those in a low social structure of society. For the most part the police were very uneducated, very low paid, and were basically feared. Completion of the third grade was the only education requirement for a Vietnamese police officer.

My research yielded interesting stories about the police in Vietnam. All supported why the police were held in such low regard and in a great many cases why they were so feared. A typical story relayed to me was about families who became a problem to the police, as a result often times members of the family would be drafted into military service as a way to alleviate "the squeaky wheel".

The problem is compounded as the refugees are not educated at resettlement camps and centers for contacts with law enforcement. They are taught very little about police and law enforcement in this country. I was told that basically the refugees are simply told:

"The police in the United States are different from those in Vietnam and you should not bribe them or run from them or you could be shot."

This came from an interview with resettlement officials involved with the operation of the camps in the Philippines. This type of orientation certainly does not enhance a police image.

Another area of difference having significant impact on law enforcement is the Indochinese fear of retaliation. In almost every interview the fear of retaliation was brought up immediately. It did not matter if I was interviewing resettlement officials, Indochinese community leaders, or Indochinese who have become American police officers. The fear of retaliation was a common thread binding the interviews together.

Oftentimes the Indochinese do want to report crimes to the police or cooperate in investigations. There is an overriding fear of retaliation that greatly controls the actions of many of the Indochinese.

The Indochinese culture is one of close knit family orientation. They must also be considered a very close community in which people know each other by name and location of residence. This enhances the fear of retaliation as it allows for avenues to carry out the retaliation.

The American criminal justice system does not help in reducing the fear of retaliation. In Vietnam when the police were called they usually took immediate action to solve the problem, but

many of the actions would be considered illegal here. These actions could include physically forcing renumeration for lost or destroyed property but more often than not they took the offender to jail. Usually the offender was gone for a long period of time as there was no bail system in Vietnam (nor career criminals).

In the United States, with it's systems of rights for the accused and bail for arrestees, oftentimes it appears to the Indo-chinese that the police take no action. In many cases Indo-chinese arrestees who make bail, go back to their victims and brag about either paying off or having control of the police.

Dr. Son Kim Vo, Special Refugee Coordinator for Orange, Riverside, and San Diego Counties gave an example of what the fear of retaliation meant to one Vietnamese family. She told of a Southern California couple who reported to the police that local Vietnamese youths ("gangsters") were attempting to extort money from them. Soon after the report was made, the couple's oldest son was beaten up while walking to school in retaliation for reporting the extortion attempt to the police. As the son was injured severely, the police were called by hospital officials and the "gangsters" learned of additional police involvement. The following day the parents were notified by the "gangsters" that for involving the police again, that at least one of their

children would be kidnapped and beaten. Dr. Son told me that the well-to-do couple immediately abandoned a thriving business, put their home up for sale, and within three days had moved to another state. She told me that it is very common for the "gangsters" to use the threat of beating or kidnapping children to obtain desired results.

Dr. Son told me that a strong belief in the Indochinese community is that the Indochinese are not secure or protected enough by the police. Fear of retaliation by the gangsters is far more powerful than the protection of the police.

The preceding paragraphs describe the foundation of a problem for law enforcement. This problem results in few reported crimes/incidents to the police, the crimes or incidents brought to the attention of the police may never be cleared, a suspect is not arrested, there is no deterrent value, and the victims confidence in the police is not enhanced.

My research brought me into contact with police officials throughout California and the United States. When discussing crime and the Indochinese, most conversations included the problems in obtaining information from Indochinese victims/witnesses. The majority of law enforcement jurisdictions encountering Indochinese crime problems, experience a significant problem in the ability to get Indochinese victims/witnesses to testify in court. Almost all major crimes

where an Indochinese suspect has been convicted due process has been achieved primarily through physical evidence. However, some jurisdictions are making head way and when the Indochinese do testify the conviction rate is extremely high.

The most obvious difference can be found in the language of the Indochinese. In fact there are several different dialects. Not being able to communicate with a population that a police department serves has very obvious problems. These problems are shared by both the police and the service population. Calls for aid can go unheeded due to the language barrier. Investigation of crimes are often severely impacted by the inability to converse with victims and witnesses. Poor communication between the Indochinese and the police creates or increases other problems.

An example of a communication problem was brought out in my interviews with resettlement officials and Vietnamese community leaders. I learned that often times Indochinese confuse the meanings of the words yes and no. This confusion is caused by the English usage of yes as a sign of acknowledgement rather than a definitive answer. I also learned that many community centers and resettlement agencies initially taught refugees to respond "no" to questions they did not understand rather than acknowledging the lack of understanding.

The communication problem also leads to a misunderstanding of police procedure. Often times Indochinese do not understand why

police do certain things or do not do certain things. They also have a tendency to overestimate police authority. These type of problems exacerbate the Indochinese feelings of being isolated and unserved by the police.

Cultural Values

It is difficult to identify all of the cultural differences that are impacting the law enforcement community. I have included in this study, as an attachment, a two part series to aid the reader in understanding cultural differences between people from Indochina and those from the United States. It is located in the report as Attachment-C. Used in conjunction with Attachment-A, a perspective on the people from Indochina, it can serve as an excellent training tool for police officers.

In my interviews with Indochinese I often heard about incidents or situations where in this country certain actions are considered violations of law, while these same actions would not be considered or treated as violations in Vietnam. Some examples would include driving while intoxicated (in Vietnam there were very few traffic laws), possession and use of opium, and laws concerning child abuse.

In Vietnam, and in some other Asian countries as well, mothers believe that physical sickness can be cured by rubbing a coin,

repeatedly against the skin of the affected part of the child's body. The repeated rubbing makes the skin red, and the belief is that this permits the sickness to escape through the welt. In the United States the mother would be carrying out her beliefs but violating child abuse laws.

Another example, would be the case experienced by a local jurisdiction. It involved the report of a female Indochinese in her 20's, kidnapped by a male. The police received and accepted a kidnapping report from the family. The police later found out that this incident was a result of a marriage contract that had been consented to in Vietnam some years ago. In the judgement of those involved it was not a crime but only the carrying out of a contract.

The last example I will use would still be a violation in Indochina. However, the example demonstrates a problem faced by law enforcement in the understanding of certain incidents involving the Indochinese. This incident took place between an Indochinese and her Indochinese employer.

The female was employed by a restaurant as a cook. Due to failure to reach an agreement on future pay raises the employee quit and was employed by a competitor as a cook. Immediately thereafter the woman and her husband were contacted in a parking lot. The husband was beaten and the woman was given a forced injection of opium and water mixture, causing her to become very

ill. This all occurred due to the fact that her previous employer considered it an insult to him that she had quit and gained employment elsewhere.

Crime

"A profusion of brutal robberies and extortions and a growing number of other crimes, including medical and insurance fraud, stand out from local and national crime statistics. The suspects in the crimes are Vietnamese. In most cases, so are the victims." The above quote was taken from a newspaper story about refugee crime appearing in the April 30, 1985 issue of the San Jose Mercury News.

The story goes on to report how "the crimes, whether committed in San Jose, the Orange County City of Westminster, or many hundreds of miles away in Texas or New Orleans, are so alike that investigators often can describe one of them before reading the police report"⁶.

Research shows that the newspaper is accurate both in the types of crimes and their consistency. Many of the crimes are violent with the vast majority of the crimes having Indochinese victims. Only in the last year or so, has Indochinese crime really expanded beyond its community, this being in the areas of auto theft and vehicle burglaries.

6 "Cops Grasp At Strands of Refugee Crime Webb"
San Jose Mercury News (April 30, 1985) Part 1 pp. 1,8,9,

Much of the crime attributed to the Indochinese emulates from what some people have called "organized crime". There is no doubt that "gangs" exist within the Indochinese communities and that these gangs are responsible for a great deal of the crime. However, there is no substantial proof that a hierarchy type structure or command structure exists similar to the Mafia. Law enforcement has dedicated a great deal of time and energy toward the identification and suppression of Indochinese gangs. There is extensive information available on this subject.

It was not long after Indochinese refugees established communities that the police began hearing rumors of organized Vietnamese gangs extorting and victimizing members of their own community. Most information related to the police was from informants or other individuals not willing to come forward or testify. During this time the crimes being "reported confidentially" were murder, torture, arson, extortion, gambling, prostitution, auto theft, and welfare fraud. Often these crimes involved political fronts alleging to implicate efforts to finance freedom for the homeland.

The "gangsters" at this time were generally adult male Vietnamese, mid-20's to 50 years old. These gang members had a war record and generally claimed some alliance to a Vietnamese military force such as the Frogmen or Special Forces. They also

seemed to be unconcerned with trying to maintain a low profile in the community, and often it appeared that they relished the recognition. Frequently, they displayed tattoos that revealed their association, talent, or past exploits.

Soon the police became attuned to the "gangster" profile and agencies started sharing information about their "gangster" related crime problems. It became apparent that several of the "gangsters" were involved in serious crimes in different areas of California and other parts of the country. At the same time these gangsters began to cover up their tattoos and tried to take on a low profile; apparently realizing that the police were able to identify them by tattoos and repeated actions. Eventually these gangs faded out.

Gradually the police have seen the Vietnamese "gangster" profile change. Although the crimes being reported appear to be very similar, the Vietnamese "gangster" of today is younger, from age 14 to 23. They have developed a penchant for residential armed robbery, again preying on Vietnamese victims and relying on intimidation and threats to avoid prosecution. These youth gangs are looser knit than their predecessors and have no names. They are reluctant to be identified and are extremely mobile. The same persons are found to be involved in criminal activities throughout various parts of the country.

Frequently these "gangsters" (as they like to be called) have attempted to hide their identity by physically changing their appearance or altering their names. When these people move to new areas they seem to have the contacts to immediately meld into the community and become involved with the local criminal element. The majority of these new young "gangsters" came to the United States during the second wave (after 1977). Because they are young they adapted to the lifestyle here very quickly. A great number of these individuals are orphans and were sponsored to the United States by volunteer agencies (churchs, World Service, U.S. Catholic Conferences, etc.) Some people believe that because of the hardships to survive, while on the boats and in the refugee camps, that they turned to crime.

The Vietnamese (Indochinese) community has also had white collar crime. Most notable was the major investigation by the California Department of Justice involving Vietnamese doctors and pharmacies involved in Medi-cal fraud. Other white collar crimes include several doctors and attorneys involved in insurance fraud and false accident claims. The most recent example of white collar crime is the Internal Revenue Services probe into the Indochinese gold trade and failure to report transactions.

Other crimes impacting law enforcement have involved Vietnamese newspapers extorting money from "clients" for ads by threatening to brand them as Communists; narcotics and dangerous drugs being mailed to the U.S. from Indochina; and illegal currency transfers being sent out of the United States.

Law enforcement officials concur that as the Indochinese population increases so does the amount of crime. This is consistent with the growth of any population, not just isolated to the Indochinese.

The Future

The acculturation of the Indochinese will be a prolonged experience. This is due primarily to the number of Indochinese refugees arriving in the United States over the next ten to fifteen years. Their strong cultural beliefs will slow the acculturation process. Naturally having a like group already here will speed the process for those yet to arrive.

As the Indochinese become acculturized, they will start reporting more crime to the police. The police will see an increasing rise in the crime rate within the Indochinese communities. This will hold true even within those Indochinese communities in which the population has stabilized.

This increase in "reported" crime will drain already scarce resources. Due to the language barrier, calls within the Indochinese community will continue, for many years, to take longer to handle than similar calls in other community areas.

Currently, in my jurisdiction it takes almost five times longer to handle a call within the Vietnamese community as compared to the surrounding community.

Police will come under political and public pressure to resolve many of the crime problems within the Indochinese community.

The political pressure will come from city councils who lend a sympathetic ear to Indochinese community groups, many of these Indochinese groups will have donated to individual councilmen's campaigns. Also within a few years Indochinese will be representative on many councils. Public pressure will come from citizen groups who are attuned to the violent nature of many crimes within the Indochinese community. This area is discussed further in the section on recruiting Indochinese as police officers.

In most cases violent crimes occurring in the Indochinese community will not far outnumber those being committed in other community areas, chances are they will be far less. The public will be stirred to action by the media which will continue to

fishbowl many Indochinese communities and give much news coverage to the violent crimes. The public will be roused when they perceive these violent crimes as occurring close to their homes and neighborhoods.

An opposite type of public pressure may also occur. In some cases if the public perceives one area of the community receiving more than its "fair" share of services, they may demand equal service.

Most of the crime will be committed by "gangsters". These "gangster" related activities will include extortion, residential robberies, drug trafficking and vehicle burglaries. Many youths will continue to form loose knit gangs. Some youths will be armed with handguns (far more than other ethnic gang members). The fear of crime within the Indochinese communities will remain very high. Contributing to this will be law enforcement's difficulties in prosecuting "gangsters" because of victims and witnesses unwillingness to testify and the high mobility of the suspects. These loose knit gangs will continue to utilize different areas of the country to commit crimes and designate other communities as safe havens.

The return of Hong Kong to Communist control takes place in the next decade. This event probably will impact law enforcement in several areas. The biggest area of concern will be in dealing with the influx of Chinese organized crime triads. Indications reveal that California will become the new home for many of these crime groups.

Naturally, the future will vary from city to city depending on an uncountable number of factors. One way to give some insight into what the future may hold for my jurisdiction was to do a scenario based on a trend and impact analysis. This resulting trend and event identification analysis, and scenario can be found in Attachment-D.

7. To identify problems that have the potential for becoming more serious problems for the individual citizen, for the police, or for the government.
8. To create and maintain a feeling of security in the community⁷.

This is basically the mission of most police agencies. This mission will remain with us for many years to come.

In the future, I believe, law enforcement's mission will be in crime fighting and reducing the fear of crime. I also believe that this is where law enforcement will want to be considering the trends effecting fiscal resources. Law enforcement, by concentrating on crime fighting and fear reduction will be best utilizing its resources wisely while serving perceived community needs.

Law enforcement will also continue to be committed to providing its services equitably to its entire service population. This is mandated by law and there is no indication that in the future this will change. Providing services equitably to the different ethnic groups which make up many present and future California communities will be a challenge for law enforcement. Contributing significantly to this challenge will be law enforcement's ability to provide service to the Indochinese communities.

⁷ Goldstein, Herman Policing A Free Society
(Cambridge, Mass. Ballinger Publishing Company) 1977 p. 35

Should Indochinese Be Recruited To Become Police Officers?

Probably the most wanted person in the United States is the well-qualified minority candidate for police work. Not too long ago many police departments across the United States were under a mandate to take affirmative action to ensure the full participation of minorities in law enforcement. The recruitment efforts were mandated to hire certain numbers of minority candidates. Most, if not all, mandates have expired or been resolved as government agencies move into an era of written affirmative action goals and plans.

When we think of minorities in law enforcement we usually think about Hispanics, blacks, and women. They are brought to mind by past consent decrees and court mandates that affected law enforcement. Studies have shown that as these minorities increased in numbers in law enforcement, the whole community seemed to benefit from a more equitable system of justice. "The right to be policed by "one's own", e.g., black officers in police units with large black populations, is almost a "given" in studies on effective law enforcement"⁸.

⁸ Hoffman, Vicent J. "Asain-Americans in Law Enforcement, The Right to be Policed by 'One's Own'" The Police Chief, XLVIII, (May 1981) p. 32

With the massive influx of Indochinese, with this influx to continue for many years, and with the current and potential future impacts of the Indochinese on law enforcement, it certainly does seem appropriate to consider the viability of their recruitment as police officers. At the same time it seems just as important to consider the steps that law enforcement is utilizing to bridge the cultural gap between themselves and the Indochinese.

The research for this project was supported by numerous interviews with Vietnamese community leaders, Vietnamese residents, law enforcement officials (administrators, current officers born in Vietnam and those involved working directly with the Indochinese) and individuals who have regular contact with Indochinese. One of research question asked was "should there be Indochinese/Vietnamese police officers?"

The response was basically unanimous in favor of hiring Indochinese as police officers. However, there were many variations to the convictions in support of Indochinese becoming police officers. Basically, all felt it would be very beneficial to have Indochinese officers however some felt the problems of recruitment could not be overcome. Also, some felt there was risk in hiring the "wrong" Indochinese as a police officer.

The Vietnamese community leaders felt very strongly that there needed to be far more representation of the Indochinese in law enforcement. It was felt that many of the conflicts being experienced within their own communities could be greatly reduced by having Indochinese/Vietnamese police officers. The communication problem was the overriding concern. The Indochinese feeling of isolation from local law enforcement was also a major issue.

The interviews confirmed that the problem of language and cultural differences cause poor communication. New immigrants and in many cases refugees who have been here since 1975 have a great difficulty in understanding or in being understood. In many cases these people have no criminal justice representation or recourse.

The Vietnamese community leaders felt very strongly that having "one's own" as officers would be a major factor in bridging the cultural gap, a police representative who thought and spoke similar to themselves. This sentiment was also felt by the Indochinese officers I interviewed. They felt that their presence was a significant benefit to the Indochinese community and to law enforcement. The Indochinese officers felt they were doing something for their community that only they currently could do.

The Indochinese officers felt their presence was a positive step, as they had a better understanding of the Indochinese community and this understanding not only served the Indochinese but other police officers as well. They felt that the Indochinese officer is in a position to teach his fellow officers regarding the customs and beliefs of the Indochinese. That the Indochinese officers value goes beyond those of acting as a translator; he is a teacher, a representative, a role model, and police officer to the entire community.

The police administrators felt that the value of Indochinese police officers as link to the Indochinese community was positive but limited. It was felt that the value was more of an enhancement of the police organization in the areas of communications and culturalization. Police administrators did feel that it was politically sound to recruit from the Indochinese community.

Political pressure was very instrumental in the City of Houston, Texas. The Vietnamese community selected representatives to attend council meetings and "request" that the City do everything in its power to hire Vietnamese to become police officers. The Vietnamese community (totalling approximately 60,000 people) felt there was a definite need for Indochinese representation on the police force.

The City of Houston did respond to the needs of their community. The police department currently has a civilian Vietnamese liaison officer and three Vietnamese police officers. Some of the techniques utilized by the Houston Police Department are discussed in the recruitment section of this report.

Political pressure has been felt in other cities as well. Many police officials have been asked by their jurisdictions City Councils about current efforts to recruit Indochinese officers. The same type of concerns (lack of Indochinese police officers) were raised during recent congressional hearings on Asian crime.

The Indochinese (Vietnamese) are quickly becoming atuned to our political system. Many Vietnamese associations and groups contribute to the campaign funds of potential City Councilmen. The trend has been for the Vietnamese to block vote and the potential for political power is very apparent. An example of political power was the recent speaker at an Orange County, California luncheon in October 1985. The luncheon was for the Vietnamese Republicans of Orange County. The speaker was William J. Bennett, United States Secretary of Education. The Vietnamese League of Orange County was able to persuade a Cabinet officer to fly out from Washington D.C. and speak at a luncheon.

Currently, the majority of the Vietnamese are registering as Republicans. In Santa Clara County Vietnamese who have registered to vote as Republicans outnumber the democrats two to one. In Orange County the figure may be as high as seven to one due in part to the major effort by local Republican party officials to specifically recruit Vietnamese at citizenship swearing in ceremonies.

An Orange County representative to Congress believes a significant factor in his being elected to Congress was the Vietnamese vote. His field representatives and other Republican officials feel that the Vietnamese will be a political force very soon.

Next year, 1986, will probably mark the first time a Vietnamese will run for United States Congress. This will take place in the San Jose area when a local Vietnamese attorney will challenge a long time Democrat incumbent.

Another area of concern to be considered, when evaluating, if we should recruit Indochinese to become police officers was focused on early in the Command College. The issue was the overall recruitment problems faced by law enforcement. People felt that current candidates were not of the previous caliber and there was concern over the lack of the quality and quantity future recruits. My research brought me into contact with several

current Indochinese police officers, their superiors, and co-workers. The supervisors and co-workers are impressed by the Indochinese police officers, their sense of duty and work ethic were described as being ideal for police work.

As there are very few Indochinese officers in the United States (seven in California), it would be hard to draw a conclusion from my contacts. However, if the current officers are representative of future Indochinese officers, then the potential is present for them to fill a serious void in law enforcements future recruitment needs.

Thus far it would seem that the only decision that could possibly be made is to actively recruit Indochinese Vietnamese to become police officers. However, the concerns over active recruitment of the Indochinese raised other issues. These issues were brought out by both Vietnamese and law enforcement officials. The issues centered on what would happen if law enforcement, in its haste to reap the benefits associated with having Indochinese police officers, hired the wrong individual.

Both law enforcement officials and Vietnamese community leaders felt that if the wrong person became an officer it could severely damage the relationship between a police agency and its service community. This damage could have both long lasting effects and far reaching consequences.

The "wrong" individual would be one considered by law enforcement to utilize his police position to bring about undue influence within the community. An example would be an officer who did special favors for a particular group or association. These favors could be simply supplying information or giving "special enforcement". Law enforcement officials have noted attempts by particular Vietnamese groups to place certain individuals into law enforcement functions. Also, there has been isolated incidents of non-sworn police department employees (Indochinese) utilizing their position for personal gain.

Historically, the Vietnamese have utilized positions of power for personal goals. An example of this can be found early in the Indochinese influx when certain individuals would get themselves photographed with law enforcement and/or other government officials and utilize these photos as a power base.

The Vietnamese concerns about the "wrong" person being given peace officer power were similar to those of law enforcement officials. However, of greater concern was the possible ramifications if the "wrong" person turned out to be a Communist. It was felt that if an Indochinese police officer was a Communist the effects on the relationship between the Indochinese community and the police could be severely strained and it could domino to many other jurisdictions.

The alternatives of not recruiting were primarily focused on what could be done to bridge cultural differences. These alternatives can also be used to prepare for recruitment in the future and are listed in the recruitment section of this report.

FINISHING WITH THE RESEARCH QUESTIONS

The research project that I originally set out to accomplish was to "identify changes in Asian population that may influence future recruitment policies; to develop strategic alternatives for addressing these changes." In support of this goal, I had specific questions that I hoped to answer. In answering the questions I met with varying degrees of success. The following is a listing of the questions that were not directly answered in the other sections of this study.

ARE CURRENT PERSONNEL PRACTICES AND PROCEDURES CONTRIBUTING TO THE RECRUITMENT PROBLEM?

Certain cities such as San Jose, San Diego, and Houston, Texas have had some success in adapting recruitment procedures to meet the needs of a changing population. However, on the whole, California law enforcement has not been successful in the recruitment of the Indochinese to become police officers. As was discussed earlier, this lack of success was the desired choice within some agencies.

The majority of police agencies who actively recruit minorities are primarily recruiting women, blacks, and Hispanics. Indochinese are considered a lower priority.

Current personnel practices appear to be non-discriminatory which is evidenced by the elimination of the Federal mandates to hire minorities. The days of "forced" recruitment of minorities does appear to be over. Personnel procedures have become too sophisticated (in most cities) to allow for overt discrimination.

ARE THE STANDARDS WE UTILIZE TOO HIGH OR NOT APPLICABLE TO THE VIETNAMESE?

In my research I would take typical job flyers from agencies recruiting police officers and have civilian interviewees read them over. I also would have them read over POST physical fitness requirements. I found that the Indochinese and those who work closely with them do not feel that the standards we use are too high. As a matter of fact it was suggested that we utilize the high standards of the police profession as a recruitment tool.

In interviewing the Indochinese police officers I found that their feelings were very similar. It was agreed that the requirement standards are not too high and that we need to maintain standards to keep the current quality level with present police personnel.

ARE THERE PROBLEMS IN THE OBTAINMENT OF U.S. CITIZENSHIP FOR POTENTIAL CANDIDATES?

In September of 1982 the law changed requiring that peace officers be citizens of the United States. The law regarding citizenship had, for some years, stated that a person must be a citizen of the United States. The law now provides that peace officers or peace officer trainees employed by a governmental agency, or persons who, on the date the new law took effect, have applied to fill a peace officer position, are exempt from the citizenship requirement formerly in existence, if they apply for citizenship as soon as it is legally possible for them to do so.

The current citizenship law requires that permanent resident aliens who desire to be employed as peace officers must apply for citizenship at least one year before application for such employment. This pertains only to those non-citizens who apply after the effective date of this legislation.

There is also a requirement in the law that each non-citizen peace officer cooperate fully with the government agency processing the application for citizenship. If three years after application for employment, the applicant has not obtained citizenship because he or she failed to furnish such cooperation, the applicant shall be disqualified as a peace officer⁹.

There does not appear to be a problem with citizenship requirements. In San Jose, Vietnamese are requesting citizenship at approximately 100 to 150 a month with 20,000 to 25,000 waiting to apply. In Southern California recently, at a week of swearing in ceremonies, 38,000 people became citizens with the majority of those being Indochinese.

HOW MANY REFUGEES ARE POTENTIAL CANDIDATES?

This question is probably impossible to answer with even a ball park figure. There are indications that with the Asian population being the fastest growing population in the United States, that they will certainly become a major source for the job pool.

⁹ Commission on Peace Standards and Training,
Employment Data For California Law Enforcement
(POST 1985) p. 27

In looking at the median age of the United States population in 1980 (Table #5) we find that the median age for the United States at 30.0 as compared to 21.5 for Vietnamese. This would indicate that the majority of the Vietnamese are within the recruitment age bracket. Using 1980 figures as the source for (Table #5) it would indicate that today approximately 50 percent of the Vietnamese population falls within the 18 to 35 age bracket.

The prospects in Orange County seem to be even greater. A 1984 study conducted for the book C. Beth Baldwin's Patterns of Adjustment: A Second Look at Indochinese Resettlement in Orange County found that approximately 66 percent of the Vietnamese residing within the County were between 18 and 34 years old.

Educational requirements do not seem to be a problem for the Vietnamese. The same study cited in the previous paragraph found that of those Vietnamese 18 years old and over:

37 percent were high school graduates:

41 percent were high school graduates with some college:

6 percent were college graduates/post-graduate.

TABLE #5

MEDIAN AGES OF U. S., WHITE, BLACK, HISPANIC,
AND ASIAN AMERICAN POPULATIONS: 1980

Population	Median age		
	Total	Male	Female
Total U. S.	30.0	28.8	31.2
White	31.3	30.0	32.5
Black	24.9	23.5	26.1
Hispanic	23.2	22.6	23.8
Japanese	33.5	31.0	35.9
Chinese	29.6	29.4	29.8
Filipino	28.5	27.7	29.1
Korean	26.0	23.3	27.1
Asian Indian	30.1	30.2	30.1
Vietnamese	21.5	20.6	22.7

Sources: Asian Americans: Bureau of the Census, special tabulations of the Asian American population counted in the 1980 census, 1984, unpublished. All other: Bureau of the Census, 1980 Census of Population, PC80-1-B1, General Population Characteristics, Table 41.

As pointed out earlier, the Indochinese value an education. Throughout the state newspapers usually publish class valedictorians and the trend is for the valedictorians to be Indochinese. In Garden Grove five out of six high schools had Vietnamese class valedictorians in 1985.

The language difficulties probably remain as the biggest stumbling block. This is dealt with more in the section on recruitment. The educational achievements do indicate that this barrier is diminishing.

HOW IS PRIVATE INDUSTRY DOING IN THE RECRUITMENT OF VIETNAMESE WORKERS? WHAT TECHNIQUES ARE THEY USING?

Private industry is utilizing nothing new to recruit Vietnamese workers. They have had sufficient response to fill job needs. The computer industry and electronic industry has attracted large numbers of Indochinese workers.

BUILDING A BETTER BRIDGE

A Strategic Plan To Offset The Impacts Of Indochinese On Law Enforcement With The Perspective On The Future

To develop a strategic plan to offset the negative impacts caused by the continuing influx of the Indochinese required the use of Delphi techniques and cross impact analysis. The resulting plan involves techniques presently in use, modifying other techniques, and the development of the new techniques to bridge cultural gaps while reducing communications barriers.

The plan is a listing, with brief discussion of ideas and techniques that may aid law enforcement in "building a better bridge" between themselves and the community they serve. It includes techniques that agencies who decide not to actively recruit Indochinese can utilize to offset negative impacts and better the delivery of police services to the Indochinese community.

Hopefully, the plan offers some tools for both the large and small police agencies (not necessarily in size but in monies

available). Also, agencies reviewing this material should consider pooling resources with other jurisdictions, in many cases a multi-jurisdictional approach will be more efficient and effective as ethnic community boundaries often fall upon several jurisdictions.

Finally, the techniques recommended in most cases will have varying degrees of success in offsetting the negative impacts caused by the influx. Tools or techniques utilized to enhance certain functions, will, in most cases, enhance other areas as well.

Communication

The communication problem will probably remain as the top priority to be addressed for many years to come. The problem will be reduced as those who have been here for a period of time adapt to our language and we (law enforcement) adapt to their languages. However, the reader must not lose sight of the fact that for many years to come the influx of refugees will continue. These refugees will be better off than those who came first but law enforcement will still be faced with a continuous cycle of people who will have communication problems.

Potential tools and techniques to deal with the problems of communication.

1. Recruit bilingual Indochinese to fill positions within the police organization. These positions can include police officer, police cadets, explorers, or student aides. These employees can be utilized as translators and communicators.
2. Develop bilingual community service officer (CSO) position(s) to act as a liaison for the Indochinese community. These employees could serve as communication specialists and problem solvers as a link between the community and the department. Attachment-E includes a sample of the duties to be performed by a community services officer or police service aide, including desired qualifications. These are currently the functions of the Vietnamese Crime Prevention Specialists for the Garden Grove Police Department.

There are several agencies throughout the State utilizing CSOs in a broad range of duties. The CSOs supplement the sworn officers. Agencies with CSOs include Irvine, Santa Ana, and Redding.

3. Develop a network of community volunteers who the police department can call on in times of translation needs. Law enforcement officials should be aware that certain cultural differences have impacted on the value of this alternative in non-emergency situations. Utilization of community translators can be very effective if properly monitored. A check on translators can be accomplished by recording the interview and having it reviewed by another translators. The Long Beach Police Department has had success with its program of volunteer translators.

4. Ensure that all crime prevention material (video tapes, pamphlets, etc.) are available in the languages of the service population. Ensure a delivery system (i.e., crime prevention specialists, mail, etc.) is in place so that the material reaches the service population. Recommend alternatives to the service population of what to do in an emergency when they do not speak English. Such as:
 - a. Knowing which neighbors are bilingual and who might help in the time of need.

 - b. A listing of numbers of community agencies that will have bilingual people present.

Attachment-F is a listing of Mutual Assistance Associations (MAA) throughout California. Mutual Assistance Associations are self help groups established throughout the state by the Indochinese. Every county with an Indochinese population has at least one MAA. The MAA's are also discussed further in the section on recruiting Indochinese, under background investigations.

- c. Explanation of the 911 phone system, how it works and its purpose. Explain in a real emergency a police response will be forthcoming regardless of communication barriers.

5. Consider utilizing a qualified instructor to teach basic Vietnamese phrases to your agencies officers. The San Jose Police Department has been successful in teaching interested officers basic Vietnamese phrases. There is a POST approved and reimbursable, in-house, 10 week 40 hour training course. (4 hours a week in two sessions). San Jose has had 23 officers complete the course and has benefited from the officers new found skills. These officers cannot be used as translators but can fill out basic paperwork and handle Miranda situations. The officers are also effective in emergency situations when no bilingual individuals are available.

6. Consider sending an interested member of your agency to the Department of Defense Vietnamese Language School at Monterey, California. This course is 47 weeks long and is a major commitment of departmental resources (time). The course is designed to teach the attendee to speak fluent Vietnamese. San Jose Police Department has an enrollee in the class starting in January, 1986.
7. Offer incentives to bilingual officers. These incentives can include a percentage of base pay and/or reimbursement for school expenses while becoming proficient in the new language. Encourage and support officers to seek bilingual training.
8. Train police officers on communication techniques that will improve relations and be more efficient and effective in delivering police services.
9. Seek Federal and State financial assistance to help defray the costs of recommended services. Utilize community groups as subgrantees to assist in the identification of communication and other community problems. The National Institute of Justice currently is funding fear reduction programs. The Office of Criminal Justice Planning, State of California, has grants available under Community Crime Assistance.

Cultural and Historical Differences

1. Utilize the Vietnamese newspapers and church newsletters (widely read, with free space available to law enforcement in most areas of the state) to educate the Indochinese public on the police role and the criminal justice system in the United States. Furnish to the newspapers a weekly or bi-weekly column on how a police department functions, initially when discussing crime, concentrate on those crimes that were not considered crimes in Indochina. Attempt to keep the information basic but at the same time thought provoking to enhance family discussions of the information. Build on the reputation of professional law enforcement here as compared to the corrupt practices in Indochina. Seek input from the community for future article topics.
2. Make video tapes available that can be utilized by schools and libraries to educate the public on the law enforcement role, actions and activities in American society. These tapes can be made in conjunction with other jurisdictions with multi-dialects as target audiences. Once a master tape is made copies can be widely (and cheaply) circulated.

3. Use volunteer police officers to speak at various functions within the Indochinese community. Speakers, if not bilingual, will have to be tolerant of translators repeating their speeches.

4. Utilize police officers as instructors in the high schools "English as a Second Language" (ESL) classes. These classes are attended daily by Indochinese/- Vietnamese students and several goals of ESL will aid a police agency in solving cultural problems. Attachment-G is a listing of the ESL objectives. Police departments should gear their ESL presentations to these objectives due to time limitations. The commitment in this area can be that of utilizing a police employee as a guest speaker, instructor for a day, or instructing a class for the semester. The importance of educating this audience in the rule of law enforcement cannot be overemphasized. In each area relating to education or recruitment, the Delphi group identified this as the top area.

5. Develop in-house training and educational programs for police officers on how to interact with and understand the Indochinese. Utilize instructors from the Indochinese community. Many cultural differences and related problem areas can be identified and resolved at these type of sessions.

6. Whenever possible keep the Indochinese community informed of police activities. Use all available means. Project how police actions are perceived and be prepared to give an in-depth explanation (even if one is not requested). There are many groups (Attachment-F) that will assist in getting the word out. The importance of getting the word out is to impact the isolationism currently felt by the Indochinese. Currently many police actions are misperceived and not understood.

7. Utilize the media to educate the Indochinese communities on the police role. Most areas with large concentrations of Indochinese have TV and radio stations serving them. The operators of these media forms have displayed a willingness to assist law enforcement. There is a required amount of air time to be utilized in a public service mode.

8. Solicit the input of the Indochinese community when establishing service goals or long range plans for the police agency.

The Fear of "Gangsters"/Overcoming the Non-Reports

1. Hire Indochinese to be police officers. Develop positions suited to serving the Indochinese community, i.e., Vietnamese crime prevention.

2. Vigorously prosecute cases related to "gangsters".
Extra investigation time should be utilized in follow up contacts (at set times) with victims/witnesses to keep them appraised of the case developments and its current status. Guide the victim/witnesses through the criminal justice system. Provide transportation or other necessary assistance to get victims and witnesses to court. Make these people feel protected.
3. When Indochinese are crime victims provide involved parties with bilingual information on victim/witness programs and benefits. This should be provided as soon as possible after the crime has occurred.
4. Threats against victim/witness and/or retaliation for cooperating with the police must be dealt with swiftly and with all applicable enforcement tools. Advise victim/witnesses of police actions in these types of situations. Advise them how to respond if they are threatened.
5. Enlist the aid of the media in publishing accounts of successful prosecutions and arrests, especially in those cases as discussed in #2 and #4 above.
6. Utilize store front operations in areas of high concentrations of Indochinese businesses. Have the store

front personnel establish hours when local people can come in and report incidents. If possible, man the store front with bilingual personnel. Enlist the aid of community volunteers in the operation of the store front.

7. Utilize personnel on foot patrol to walk and talk to business people in the highly concentrated business areas. This can be accomplished by utilizing directed patrol methods, beat assignments, or direct assignments to the area.
8. Actively promote Neighborhood Watch and business alert programs. Be prepared to follow up Neighborhood Watch request for programs with face to face contacts with potential clientele. This is to insure participation at meetings and should be done a few days in advance of the scheduled meeting.
9. Utilize a bi-monthly newsletter to keep Neighborhood Watch and business alert members informed. The newsletter can also serve to keep the public informed and serve as a vehicle to promote other projects and to obtain other goals.
10. Form a Citizen's Advisory group to act as a futures committee and contact group. Involve the community whenever possible.

11. Consider utilizing a recorded telephone line to obtain crime information from the Indochinese community. The telephone system would allow for callers, anonymous if necessary, to report information 24 hours a day and be able to speak in their native language. Utilize flyers and the media to publicize this service. The San Jose Police Department has had much success with this "hot-line" approach and Attachment-H is a copy of their flyer and English translation.

12. Coordinate enforcement efforts and information gathering with other law enforcement agencies. This should be both at the local and state level. Many agencies have duplicated efforts when it has not been necessary. Do not "re-invent the wheel".

13. For special projects consider sharing/trading an officer with another jurisdiction who has an Indochinese officer. Naturally it will help if your officer is also Indochinese but it may not be required. Utilization of another agencies Indochinese officer is especially valuable if it becomes necessary to utilize undercover operations to effectively meet the police mission. Currently the following jurisdictions in California having Vietnamese or ethnic Chinese (born in Vietnam) police officers: San Jose, San Diego, San Francisco, Westminster, and the Orange and Santa Clara District Attorneys Office.

RECRUITMENT OF INDOCHINESE TO BE POLICE OFFICERS

The previous section on Building a Better Bridge contains an excellent base for a recruitment plan. The implementing of any of the techniques will enhance the recommended recruitment plan. Some techniques for "Building a Better Bridge" will be re-emphasized for recruitment.

Internal Capability Analysis

Whenever possible an organization should undertake an internal capability analysis to determine strengths and weaknesses in the area of recruitment. This analysis should reveal possible biases, prejudices, and policies and procedures which could possibly negatively impact the recruitment process. An individual in a key position involved in the recruitment process could severely diminish a department's effectiveness if this person was biased against Indochinese. Attachment-I is a brief overview of the Internal capability analysis process as provided by the POST Command College.

An internal capability analysis was conducted on my agency to determine strengths and weaknesses in the area of recruitment; also to determine how Indochinese officers would be received. The analysis revealed that we had several key areas which needed

to be addressed. This included the fact that a key player in the recruitment process was biased against Asian minorities. The analysis resulted in some personnel changes, identification of training needs, and the adoption of many of the recommended techniques of this study.

Overcoming the Image

When recruiting Indochinese to become police officers, keep in mind the image of the police that they brought to this country. You may want to consider utilizing various previously recommended educational techniques regarding the police role and function in this country. When educating the public utilize materials, including the job flyers and informationals, which are factual but emphasize:

1. Being a police officer is an honorable, respectable, and patriotic type position.
2. Stress that the police profession is a noble type of service which upholds individual freedoms.
3. Bring out the fact that not everyone can qualify to be a police officer that it is a special job for a special person. If your department has educational requirements or other prerequisites be sure to emphasize them.

4. Ensure that the job announcements/flyers emphasize that a police officer serves the entire community, and that they are well paid for this service.
5. Hold an open house at your agency primarily geared for the Indochinese community. Ensure this function is well advertised within the Indochinese community. Elicit the aid of Indochinese leaders in co-sponsoring this event.
6. Encourage the use of ride-alongs by those individuals considering placing an application.
7. Solicit and utilize the Indochinese community leaders as a resource and for advice on overcoming the negative image.

Getting the Word Out

It is important to get the word out that the Indochinese are needed as police officers. Due to earlier discussed problems most Indochinese do not consider police work when deciding on a future career. Normal recruitment areas should be broadened to include areas heavily populated with Indochinese.

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1. Utilize the Vietnamese newspapers for job opening announcements. Include announcements in church newsletters which are also broadly circulated to non-church members.
2. Take advantage of public service air time provided by the radio and television media. If possible utilize an Indochinese officer or individual as the spokesperson.
3. Ensure that job flyers are well distributed to employment services providers, Mutual Assistance Associations, (Attachment-F), societies, job centers, and distributed at major Indochinese functions.
4. Utilize your officers as recruiters, especially those assigned to a store front type operation or those with footpatrol assignments in the Indochinese community.
5. Develop recruitment video tapes that can be shown at booths set up at large gatherings of Indochinese. These tapes can also be placed in local libraries and colleges which offer video tape services or career development.

6. Send recruiters out to local colleges to speak and hand out recruitment information. There are many community colleges with classes dominated with Indochinese students.
7. Attend meetings of employment services providers. Counties having Indochinese communities usually have employment services providers monthly meetings. To obtain information about the meetings contact a local employment services provider or your county's refugee coordinator.
8. Distribute information on position openings at neighborhood watch meetings held within the Indochinese community. Seek the community's assistance in getting the word out.

Long Range Commitment

1. Utilize the English as a second language classes in local high schools to establish a pool of future candidates. By utilizing department personnel to instruct or speak in these classes they can also act as recruiters. This age group is the key for establishing potential candidates. Many students will not have made a career choice and can start preparing for a career in law enforcement. This effort can be enhanced by;

- a. encouraging local students to become involved as police scouts, police volunteers, student aides or interns.
 - b. Utilizing police cadet or police service aide positions to develop future Indochinese candidates.
2. Have positions available like those mentioned above or community service officer positions to place individuals who maybe need further developing but are too old for cadet type programs.
 3. In the developmental positions be prepared to aid individuals in their furtherance of language skills and writing ability. Grammar seemed to be the most difficult area of adaptation for the current Indochinese who have become police officers.
 4. Utilize the Reserve or Technical Reserve programs to aid in the development of potential candidates.

Hiring the Right Candidate

The concerns were brought out earlier about the effects of hiring the "wrong" candidate. It is difficult at best to fully

screen Indochinese candidates who have not been in this country the majority of their adult life. This problem will remain as the influx continues but eventually the impact will lessen as the job pool expands.

To offset the screening problems it is recommended that complete (as possible) backgrounds be run. Face to face contact would be better than telephone contacts and form letters. Background investigators will have to take more time on the Indochinese candidates. More field investigation will be required and should be planned for.

Utilization of mutual assistance associations, established by the Indochinese community to assist their people in adapting to the processes in the United States, and other community groups can help in determining the candidates community reputation. These groups could possibly give insight into activities of the candidate while residing in Indochina. Attachment-F is a state-wide listing of MAA's.

As a note of caution - The background investigator must be cognizant of the fact that there are certain groups which could promote possible candidates who these groups feel would be "their" candidates. These groups could potentially benefit if their person became a local officer. Information should be corroborated whenever possible.

If the "Wrong" Candidate Is Hired

I believe that law enforcements response to the Indochinese police officer utilizing his position for personal gain or who is discriminatory in his actions would be dealt with like any other "bad" officer. When the officer is terminated, legally releaseable information should be disseminated to the Indochinese community.

The potential of the right candidate may significantly offset what could happen with the "wrong" candidate. The hiring authority must ultimately make the decision.

ATTACHMENT A

A DESCRIPTION OF THE PEOPLE FROM INDOCHINA

THIS INFORMATION WAS OBTAINED FROM THE "SOUTHEAST ASIAN MENTAL HEALTH CONFERENCES HELD AT CHAPMAN COLLEGE, ORANGE, CALIFORNIA IN 1983.

THE HMONG

The migration of the Hmong from the Southern China in the 18th century was an early example of their refusal to accept or surrender to any government or social rule other than their own. They settled in the mountainous areas of Laos, Thailand, Vietnam and Burma. The cold climate suited them and the rough terrain protected them from unwanted contact with foreigners.

Hmong society is based on the clan system. There are over 20 clans, each with different cultural traditions and dialects. Those who belong to the same clan, though not blood relatives,

are considered brothers and sisters. They are loyal to the clan and share equal responsibility for weaker and younger members. They are raised to be dependent on each other, to respect, and to obey the elders. Three or four clans constitute a village with one or more elders maintaining discipline.

These elder-leaders are not elected, but have acquired their status through their wisdom, experience and age. They settle all disputes within the families, help solve clan problems and act as chief contact between the village and the outside world.

"A big family is a strong family." The Hmong live primarily in extended families which include grandparents and children, aunts and uncles, nieces and nephews. The family is headed by the father.

Children stay at home for the first ten years. To help with younger siblings and learn Hmong culture. They receive no formal education. From that point on, the women learn farming, animal care, cooking and handcrafts, as they are expected to be experienced by the time they marry. The boys prepare for financial and administrative roles in leading the family and running the family farm.

Youths marry between 15-18 years old, at which time they become self-sufficient. Marriages are usually arranged and always to a member of another clan. Couples may marry for love, but this

can lead to difficulties if the parents disapprove. The girl usually moves in with her husband's family and couples never divorce.

The Hmong's history of independence led them to resist communism and align with the U.S. during the Vietnam War. They rescued American pilots shot down by the Communists on the Vietnam-Laos border. Because of this, they were among the first to be killed by the North Vietnamese and the first to flee. Those who remained faced mass execution.

Their fierce desire for freedom and independence continues now as refugees, as they struggle to maintain their own cultural traditions and values while adopting the new culture of American society and the West.

THE KHMER

No other people of Southeast Asia have suffered more than the Khmer, the people of Cambodia. The indescribable miseries of the war forced them to fight endlessly for food, housing, medicine, and their very lives.

From the revolution in 1970 to the communist takeover in 1975, the Khmer lived at war. From 1975 to 1979, over 3 million Khmer were killed by their own people. No family escaped intact. This did not happen to the Lao, the Hmong or the Vietnamese. In escaping to America many more died from malaria, malnutrition, and by pirates at sea. The Khmer can only be helped and understood in the context of these experiences.

HISTORY - Between the 8th and 12th century, Cambodia occupied most of Southeast Asia in a vast empire, which included Burma, parts of Thailand, Laos and Vietnam. The 14th century brought invasions by Siam, Thailand and Vietnam. In 1863, the French imposed a protectorate on Cambodia which lasted until 1953. At that time, Cambodia gained independence, established its own monarchy and enjoyed peace until the Communist takeover.

Until 1970 the population was 7 million which included 400,000 Chinese, 400,000 Vietnamese, and small populations of various minority groups. Business was controlled by the Chinese and the government was Vietnamese. French was the second language. The military had a definite presence.

RELIGION - Their religious beliefs sustained them in Cambodia and still help them today. The Khmer have been influenced by three major beliefs: Animism, Brahminism, and Buddhism.

The belief in reincarnation, a kind of "merit system," combined with the Buddhist philosophy of adapting to nature, means the Khmer accept fate, justify and rationalize their problems, and feel they "must cope" and do better in the future.

EDUCATION - School used to be in the Buddhist temples and monks were the teachers. Education soon became influenced by the French. The French stressed education in Vietnam, preparing the Vietnamese to become "administrators" of Southeast Asia. They overlooked Laos and Cambodia.

The first wave of Cambodian refugees were businessmen, military personnel, and students. Later, people from the countryside came, who were versed in the performing arts, singing and dancing. These cultural traditions, alongside the Buddhist temple, is the key to creating a new home environment in the United States.

CHANGING FAMILY ROLES: The male is the head of the family. Those who have been in the U.S. for a long time realize that they have new freedoms. Many parents are anxious to marry off their daughters because they do not want them to live with their boyfriends.

MENTAL HEALTH: "There is no way to go back to Cambodia and no country to return to." The greatest conflict facing the Khmer

is adjusting to life in the United States. Many suffer from mental anguish but do not recognize it as illness. The only way to find out if someone is having problems is through their family and friends. Day-to-day problems are solved within the family.

THE LAO

Laos is a landlocked country, surrounded by China, Vietnam, Burma, Thailand, and Cambodia. It has a population of 3 million people. The majority are Lao or "lowland Lao". Other ethnicities include the Hmong, Mien, Tai Dam, etc. Over fifty ethnicities have been identified, each having their own dialect and traditions. However, the official language is Lao.

Ninety percent of the Lao are Buddhist and almost every village has a pagoda. Many Lao believe in sorcery, naturalism and magical rites.

The family and village are of paramount importance to the Lao. The family is the major support system, extending far beyond blood relations. A household may have 5 to 15 family members living together. The father is the head.

The Lao refrain from expressing feelings, verbal or physical, in the way that Americans do. Open displays of affection are disapproved of and kissing in public is seen as shocking and immoral. The Lao press their hands together to express thanks or to greet friends.

They respect age differences and revere the trust which exists between friends. In addressing each other, they drop the family name and use an honorary title such as "brother", "sister" or "uncle".

Dating is rare and premarital sex is despised. Should pregnancy result from premarital sex, the couple is expected to marry. Parents usually select marriage partners which results in many unhappy marriages. Divorce is frowned upon and only allowed after a series of counseling sessions with relatives.

THE MIEN

Over nine generations ago, racial discrimination forced the Mien out of China to resettle in Southeast Asia. They have no written language, therefore no written history.

The Mien live in the rugged mountains, near the Hmong. Each village has 15 to 30 families. They are subsistence farmers. Families have their own gardens and animals to raise. Resources on the land are shared equally. The staple food is rice.

The Mien religious practices are a form of animism, a belief that all natural phenomena and things, animate and inanimate possesses an innate soul. They also worship their ancestors and make sacrifices to them. They believe in the existence of spirits and that sickness is the result of a spirit leaving one's body and getting lost. Shamans are used to call the spirits back. The Mien also believe in reincarnation.

Dating is uncommon. A boy may choose the girl he wishes to marry and she has the right to refuse. But usually, the parents make the match for them. Women are denied the right to drink, smoke or go to parties or meetings. Men may do so freely, asking the women to accompany them only to visit relatives.

The Central Intelligence Agency (CIA) recruited the Mien to fight against the Communists in Laos. In 1975, when the Communists took control, those Mien who helped the U.S., as well as their families, were taken to re-education centers. They never returned.

Mien with financial resources, escaped to Northern Thailand; the rest were forced to remain. 6,500 came to the U.S. Many resettled in the Central Valley of California in hopes of finding work on the land.

THE VIETNAMESE AND ETHNIC CHINESE

Philosophical Motivations Underlying their Behavior

The West has three religious influences: Christianity, Judaism, and Islam. They are monotheistic, believing in one God.

The Indochinese are influenced by three cultures, Buddhism, Confucianism and Taoism. The East was once polytheistic, but has made a shift to pantheism, which believes that God is everything and everything is God.

In the West, man is created by God with a body and immortal "soul" which survives the body after death. He is born by the grace of God and has an inherent relationship with his creator. In the Vietnamese belief system, the "debt" of the created to the creator does not exist as it does in Western religions. Thus, guilt is not part of the belief system and a relationship between God and man is nonexistent.

The East strives to identify and harmonize with nature, but the West fights it and tries to control it.

In the West, time is linear. Man lives so many years and dies. He is activity oriented and success is very important. In the

East, however, time is circular. Man lives a series of existences in a "cycle of reincarnation." His next life depends on how he lives his present life. The highest level is to be rid of all passions and desires of the "self". Self-realization is more important than success.

Everything perceived with the senses is real. Man respects the principle of identity - A is A, B is B, thus A is not B - using a "logic of the mind and principles". In the East, everything may be real or it may not be real. Everything may simply be an illusion - A might be B, yes might be no, black might be white. There is no definity. The East uses a "logic of the heart and feelings". The West thinks of the East as mystical because there is no language, nor principles of logic to express this contemplative, intuitive way of thinking.

THE ETHNIC CHINESE

The ethnic Chinese arrived in Indochina around the second century and were primarily businessmen. Their aim was to make a fortune and return home. Instead, they built an economic empire in their host countries.

By the 1800's, while the West was colonizing the area, the Chinese population had increased dramatically. Many Chinese held strongly to their cultural values and customs.

During the French-Indochinese War (1946-1954), Chinese in Vietnam sold arms and supplies to both sides of the conflict. After the war, they moved to South Vietnam because of the communists in the North.

They eventually came to control 80 percent of the retail trade in the South. Feeling this was a threat, the South Vietnamese government passed a law denying them their Chinese citizenship and changing their nationality and last names to Vietnamese. Next came a law denying them the right to hold certain jobs. Other surrounding countries also saw the Chinese as a threat, but the stongest sanctions were imposed by South Vietnam.

During the exodus of the "boat people" in 1979, it is estimated that 60 to 70 percent of them were ethnic Chinese. Because of their past experiences with discrimination, many claimed to be Laotian, Cambodian or Vietnamese upon arrival in the U.S. for fear of deportation.

MYTHS

This report identifies some myths concerning Indo-chinese refugees and the benefits they receive. The report was put together to promote community understanding, thereby alleviating fears and tensions resulting from misinformation. The information was compiled by R. E. Thomas, County Administrative Officer, County of Orange.

MYTH: 1. Refugees receive special low interest rate loans (3 to 4 percent) from the government to assist them in buying homes or starting businesses.

FACT: There are no government loans targeted to refugees. Refugees must meet the same criteria to qualify for conventional or FHA loans as the general population and pay the same interest rate that would be granted to any other qualified applicant.

WHERE DOES LAW ENFORCEMENT WANT TO BE?

Approximately ten years ago the American Bar Association project provided a view of police responsibilities. The outcome was a listing of eight (8) main areas of police responsibility. The author of the project has subsequently updated the list. The responsibilities included:

1. To prevent and control conduct widely recognized as threatening to life and property (serious crime).
2. To aid individuals who are in danger of physical harm, such as the victim of a criminal attack.
3. To protect constitutional guarantees, such as the right of free speech and assembly.
4. To facilitate the movement of people and vehicles.
5. To assist those who cannot care for themselves: the intoxicated, the addicted, the mentally ill, the physically disabled, the old, and the young.
6. To resolve conflict, whether it be between individuals, groups of individuals, or individuals and their government.

The Economic Opportunity Loan (EOL) program administered by the Small Business Administration (SBA) is targeted to socially and economically disadvantaged business people. Refugees and other minorities may fall into this group, but based on a review of files, few EOL loans have been granted to Asians in California.

MYTH: 2. Refugees have left their countries in order to come to the U.S. and improve their standard of living through our economic and social welfare systems.

FACT: Refugees flee their countries to escape persecutions or death. They escape at great risk to themselves and their families. A large number (some estimate as high as 50 percent) of the Indochinese who attempted escape lost their lives in the process. Culturally, Indochinese are deeply rooted in their homelands and families and the decision to leave is often made at severe personal expense.

Once the Indochinese refugee reaches asylum in a refugee camp, he/she can apply to one of the

countries resettling refugees but is not assured of acceptance. The U.S. primarily settles refugees with previous U.S. connections or family ties.

MYTH: 3. Refugees do not have to pay state or federal taxes.

FACT: Refugees must pay state and federal taxes at the same rate as any other resident with income. Individuals (including refugees) with zero tax liability may be legally exempted from federal or state tax withholding.

MYTH: 4. Refugees are entitled to welfare and receive higher aid payments than other cash aid recipients.

FACT: Refugees do not have a special entitlement to welfare. They receive cash assistance or Aid to Families with Dependent Children (AFDC) on the basis of need at the same aid payment level as non-refugee AFDC recipients.

Refugees receive assistance as a transitional measure to assist them only until they are self supporting. Refugees, themselves, are generally anxious to become self sufficient and upwardly mobile and do not want to become welfare dependent.

MYTH: 5. Refugees do not have to take a test or meet other criteria required of other immigrants in order to obtain citizenship. If a refugee owned business employs an American citizen the refugee will be considered for citizenship on a priority basis.

FACT: There are no preferential citizenship eligibility requirements for refugees. The criteria are the same as for any other immigrant desiring citizenship: proof of five years residence in the U.S. (six months in California), proof of good moral character, successful completion on an oral test in English on U.S. history and the Constitution.

MYTH: 6. The State bids to bring additional refugees into California in order to receive the Federal dollars.

FACT: The State of California has no direct role in bringing refugees to the State.

The United States Department of State contracts with the voluntary agencies (Volags) to receive, place, and resettle the refugees. Placement is based on the location of the refugees' family, taking into consideration the availability of sponsors, services, and employment.

In recognition that California is a refugee impacted area, the Volag policy is that there must be a special reason to place a refugee in California, and for Orange County that reason must be to reunify with his or her family.

MYTH: 7. The refugees may receive up to \$5,000 from the government upon admission to the country.

FACT: The refugees receive only limited funds to cover basic needs from the Volags upon arrival. Often the money goes directly to landlords or to the refugees in the form of vouchers for food and clothing. Actually the refugee arrives with a large debt, having agreed in writing to repay the transportation costs incurred to bring them here.

MYTH: 8. Refugees receive preferential consideration for housing subsidies. Their names are placed ahead of others by offices administering subsidy programs.

FACT: Refugees are eligible for the HUD Section 8 housing subsidy program on the same basis as any other resident.

All applicants are served on a "first come, first serve" basis and must qualify by meeting the income limit, residence requirement, and qualified living unit criteria.

MYTH: 9. Refugees receive preferential treatment for admission to JPTA programs.

FACT: JPTA gives no preferential treatment to any ethnic group. JPTA Assessment Centers provide applicants with assessment and employment service on a "first come, first serve basis." Eligible applicants are enrolled in training on the basis of aptitude, individual employment plans and the availability of classes.

JPTA engages in ongoing outreach programs to encourage participation of all community members needing Manpower Services.

MYTH: 10. Refugees come to this country with many communicable diseases and present a health threat in our communities.

FACT: All Indochinese refugees are screened in Southeast Asia for communicable diseases prior to being admitted to

the U.S. Any refugee with an infectious communicable disease may be excluded from entry or placed on hold and treated until their disease is rendered noncommunicable before being allowed to proceed to the U.S.

Refugees resettling in Orange County and most other counties are rescreened for TB at the Community Health Center. This procedure provides a current evaluation of the refugee's health status and assures adequate TB control and treatment.

Currently operational health screening health care and education programs for refugees provide the means for public health control for this population not possible with some other immigrant groups. Studies indicate that while refugees do have some health problems they are generally individual problems rather than a health risk.

Conclusion

The list of myths presented here is exemplary in nature and is not meant to be complete. However, the wide range of myths is

indicative of the extent of misinformation in the community. Unfounded rumors exacerbate the problem of community tension and prejudice. This report has been submitted to alleviate that tension through the distribution of factual information.

Southeast Asian Social and Cultural Customs:

Similarities and Differences

Part 1

JOHN VANDEUSEN, CYNTHIA COLEMAN, LE XUAN KHOA, DUNG PHAN,
HONG HOEUNG DOEUNG, KUE CHAW, LIET TAT NGUYEN, PHUC PHAM, THAO BOUNTHINH

The people of the United States are only just becoming aware of the several hundred thousand Indochinese refugees who have been resettled here in the past five years. And it is becoming evident that, despite U.S. involvements in Southeast Asia, the lands and peoples in this part of the world are unfamiliar to most Americans.

The first adjustment in Americans' awareness is the accurate identification of the new immigrants as Indochinese, not Japanese, Korean, or Indonesian. It is equally important, however, to understand that the refugee groups are quite different from one another. By too readily adopting the "Indochinese" label, Americans may come to misperceive the refugees as coming from a common background, with shared beliefs and customs. Refugees, in turn, may lose hold of their own cultural heritage, should it lack meaning and purpose in the new society. We know from the experience of previous refugee groups that when the old ways are arbitrarily suppressed or ignored in this manner, the fabric of personal and family life is severely torn. Clinical syndromes of depression, interpersonal conflict, and somatic distress become more prevalent in such circumstances, adding to the difficulty of adjusting to the demands of everyday life in the new culture. This is especially unfortunate because these old ways may often be sources of strength

and aid, rather than handicaps, in adapting to the new.

There is no single Indochinese culture. Some indication of the diversity of traditions in Southeast Asia is given in the fact that there are over twenty languages spoken within the borders of Cambodia, Laos, and Vietnam. The task of identifying all the major differences between cultures in this area would take the ardent anthropologist years to catalogue. Yet, the need for information of this kind, among sponsors, human service providers, and the general community, is immediate and significant.

These concerns led the authors to prepare the present, basic inventory of social and cultural customs differentiating Southeast Asian peoples. The inventory began with a series of discussions among several key informants, charting selected beliefs and customs. These accounts were then cross-checked with additional informants and modified to increase the specificity of contents. Final editing was performed by the senior author as a result of archival research. Where ethnographic records gave a broader understanding of particular contents, these data were also incorporated.

The inventory has been used in cultural orientation seminars with human service practitioners and others. With

the present publication, we hope that the inventory will be made useful to a much broader audience.

The inventory is being presented in two parts, the first of which is published here. The second part will appear in a later issue of the *Journal*. Part 1 contains descriptions of the major features of family, social, and religious life among four prominent Southeast Asian cultures: the Vietnamese, Cambodian, Hmong, and Lao. Part 2 will provide additional information on each of these topics. A columnar format has been adopted in each part, so that parallels and contrasts between cultures are more readily identified. Where the customs are common across cultures, this is so indicated in the tables. There are many such similarities, as might be expected in a region that has been a crossroads for religions, traders, and armies over much of recorded history. The contrasts are equally prominent and important, as a reflection of the diverse origins of the Southeast Asian peoples.

We would caution readers in their use of the information contained in the inventory. Class and individual differences affect any person's life experience, and no individual can thus be expected to observe every cultural norm. A general distinction may be made between the urbanized, lowland areas of Southeast Asia, which have for centuries been assimilating European styles and modes, and the more tradition-bound upland areas. The individual's social status and his/her own synthesis of ethical and religious tenets also lead to personal differences in lifestyles.

Adaptions being made to the demands of life in the U.S. are, of course, affecting the patterns of living actually observed among refugees. Transitions required by climate, economy, and local institutions may lead persons from common backgrounds to adopt quite different lifestyles during migration and resettlement. Current forms may lean toward either rapid assimilation of American customs, steadfast conservation of old ways, or bicultural syntheses

(Le, 1980). While the "maps" included in the present inventory are of general value in understanding the Southeast Asian cultures, this information cannot and should not be used to interpret the recent experience and present preferences of individual refugees. That knowledge can only come from direct communication between persons.

FAMILY

The family is the core social unit in Eastern cultures, and family obligations have traditionally taken precedence over individual autonomy throughout the life cycle. As a result, family relations and functions have been extensively and elaborately defined. Mutual, reciprocal obligations join child and parent, husband and wife, household and kin. These customs are changing at present, owing to the involuntary separation of members during flight and resettlement, and also to the acceptability of more independent lifestyles in the American society.

VIETNAMESE

CAMBODIAN

A. General

1. The family is the basis of society, not the individual.	Same
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2. Up to three or four generations live together in one home.	Same
---	------

3. Within the family, the wife deals with all household matters. The husband deals with the outside world.	Same
--	------

4. The elderly (parents) are supported by married or unmarried children until they die.	Same
---	------

5. Names are written in this order: Example: Nguyen Van Hai Family Name - Nguyen Middle Name - Van Given Name - Hai	Same as Vietnamese Example: Chan Sa Mol Family Name - Chan Middle Name - Sa Given Name - Mol
---	--

Family name is placed first as an emphasis on the roots of a person.

6. Family members cannot use the same given name.	Same
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7. Traditionally, parents are proud of having a large family.	Parents are proud of a large family.
---	--------------------------------------

B. Marriage

8. Children live with their parents until they marry. Men marry between the ages of 20 and 30. Women marry between the ages of 18 and 25.	Men marry between 18 and 30. Women marry from age 16 onward. Traditionally, betrothals were prearranged by parents.
---	---

HMONG

Same

LAO

Same

Same

Same

Same

Same

Same

Same

Names are written in this order:

Example: Lor Tong Khu

Family Name - Lor

Middle Name - Tong

Given Name - Khu

Names are written in this order:

Example: Thonedý Sourivong

Family Name - Sourivong

Given Name - Thonedý

Same

Same

Same

Same

Men marry between ages 15 and 30.
Women marry between ages 14 and 18.

Men marry between ages 18 and 30. Women
marry between 16 and 22.

VIETNAMESE

CAMBODIAN

9. By tradition (not law) a marriage must be approved by parents from both sides. This is true for persons of all ages.

Same as Vietnamese .

10. First cousins and their children cannot marry each other up to three generations.

First cousins can marry each other, but an uncle or aunt cannot marry a niece or a nephew.

11. The couple prefers to celebrate their wedding at the home of either side, not at the church or temple.

Same, but only at bride's house.

12. Legally, women keep their own names after marriage. Formally, married women use their husband's name.

After marriage, a women officially uses her husband's last name. Informally, she can be called by her given name.

Example:

Husband's Name - Nguyen Van Hai
Wife's Maiden Name - Le Thi Ba
Wife's Married Name - Le Thi Ba
Wife's Formal Name - Mrs. Nguyen Van Hai

Example:

Husband's Name - Chan Sa Nol
Wife's Maiden Name - Ek Sam Nang
Wife's Married Name - Mrs. Chan Sa Nol
Wife's Informal Name - Mrs. Sam Nang
Mrs. Sam Nang

13. After marriage, the wife lives with her husband's family. From that day she belongs to her husband's family.

After marriage, the couple can live with either the wife's family or the husband's family.

14. Before 1959, Vietnamese men could have more than one wife. Ranking in order of responsibility:
First Wife
Second Wife
Third Wife

Cambodian men can have several wives, but written consent of the first wife is compulsory. All other wives are considered to rank second. In case of death of the first wife, one of the second wives, the oldest in marriage date or in age, gains promotion of rank.

NOTE: In coming to the United States, only one spouse may remain married to the husband; second or subsequent marriages must be dissolved. Wives are informally still accepted as family.

15. No such custom.
(See Hmong)

No such custom.
(See Hmong)

<u>HMONG</u>	<u>LAO</u>
The marriage is usually approved by both families. Sometimes the girl lives with the boy without consent of both families.	Same as Vietnamese.
First cousins cannot marry each other.	First cousins can marry each other. An uncle from a royal family can marry his niece.
Same as Vietnamese.	Same as Cambodian.
Same as Vietnamese.	Same as Cambodian.
<u>Example:</u>	<u>Example:</u>
Husband's Name - Lor Tong Khu Wife's Maiden Name - Her My Wife's Married Name - Her My Wife's Informal Name - Mrs. Lor Tong Khu	Husband's Name - Thonedy Sourivong Wife's Maiden Name - Maly Sengngeun Wife's Married Name - Mrs. Maly Sourivong
Same as Vietnamese.	After marriage, the couple usually lives with the wife's family.
Hmong men can have several wives and do not need to have the first wife's consent. The wife who is most intelligent will prevail over the others but not formally. Only the first wife is formally married.	Before 1945, same as Vietnamese.
NOTE: In coming to the United States, only one spouse may remain married to the husband; second or subsequent marriages must be dissolved. Wives are informally still accepted as family.	
If a man dies, his younger brother (not older) can marry his widow. If this brother does not want to marry her, she can marry another man.	No such custom. (See Hmong)

VIETNAMESE

CAMBODIAN

16. Divorce is legal but is not common. Family conflict is handled by both sides of the family.

Divorce is legal and is encouraged when necessary, to avoid discord between families.

C. Childbirth and Children

17. In the countryside, Vietnamese prefer a mid-wife to deliver the child at home. She is often aided by female relatives. (Men, unmarried women, girls, and the husband are not to be present.)

Same as Vietnamese.

18. In the country, a woman may deliver at her home.

Same as Vietnamese, except a woman who is not married cannot deliver the baby in her parents' home. After the baby is born, she and her baby can come back at any time.

19. No time limit for Vietnamese woman, but usually she stays in for one week.

She stays home for seven days, but may wish to extend this period from one to three months.

20. No such custom.
(See Cambodian)

A baby pig is raised when a girl is born. The pig's progeny will be used for the girl's wedding feast.

21. When a child is born, he/she is counted as one year old.

Same

22. In general, an infant is breast-fed up to two years.

Same, but up to three years.

23. Sons are valued more than daughters.

Same

24. The eldest son has a duty to perform the ancestor worship at home.

Same

25. Brothers and sisters never touch or kiss each other.

Same

<u>HMONG</u>	<u>LAO</u>
Same as Vietnamese.	Same as Cambodian.
Hmong husband delivers the baby with the help of a midwife. Then he must stay home at least two or three days to care for his wife.	Same as Vietnamese.
When a girl becomes pregnant, the parents will build a temporary shelter for her outside of her parents' house where she can deliver the baby. During the first month after delivery, she cannot enter any house, but must stay in the shelter.	Same as Vietnamese.
After delivery, a woman cannot go out to visit relatives or friends. She must stay inside the house for one month.	Same as Hmong.
No such custom. (See Cambodian)	No such custom. (See Cambodian)
Same	Same
Same, but up to four years.	Same as Vietnamese.
Same	Same
Same	Same
Same	Same

VIETNAMESE

CAMBODIAN

26. Boys and girls are not free to do what they want. Girls are under strict supervision. Sex segregation is the common social rule.

Same

27. No such custom.
(See Cambodian)

A Cambodian girl, when reaching puberty, must enter a "shadow month" (one month of seclusion) any time between puberty and her marriage, during which she is to eat a vegetarian diet. She also must observe many rites and remain in the dark (hence the name shadow) in her room, and be isolated from the outside world except for visits from her mother.

D. Death/Mourning

28. When a person dies, his/her body will be buried underground. If cremation was preferred, the family will comply.

When a person dies, his/her body will be cremated and the ashes will be kept in a pagoda or in the family home.

29. Elderly love their homes and their land. They want to die at home, not in a hospital or somewhere else.

Same

30. If one of the parents dies, the children traditionally must wait for three years to marry.

Only one year, and a son may become a monk for one week to one year.

31. If the husband dies, the wife traditionally must wait for three years to remarry.

Only one year, but many choose never to marry again.

32. If the wife dies, the husband must wait one year to remarry.

The husband can remarry at any time.

33. If one of the siblings dies, the others must wait one year to marry.

Same as Vietnamese.

34. For mourning, Vietnamese wear all white clothes up to 14 days. After this period, the men wear a white or black headband.

Cambodians use white clothes, also shave heads for mourning up to three months. After that, use black armband or black clothing as long as is desired, possibly forever.

HMONG

LAO

Same

Same

No such custom. (See Cambodian)	No such custom. (See Cambodian)
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Burial underground.	Same as Cambodian.
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Same as Vietnamese. Hmong are attached to a home. The elders want to die in their own homes and near their family.	Same as Vietnamese.
--	---------------------

Children can marry at any time after the day of the funeral.	Same as Hmong.
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She can remarry at any time.	Same as Hmong.
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Same as Cambodian.	Same as Cambodian.
--------------------	--------------------

They can marry at any time.	Same as Hmong.
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Hmong wear a white headband for mourning until the body is buried.	Same as Cambodian.
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VIETNAMESE

CAMBODIAN

35. The seventh day after the funeral, the family will celebrate a special mass for the dead at a pagoda. This is to be repeated every seven days for seven consecutive weeks. After 49 days, the celebration will take place yearly at home or at a pagoda, if the family can afford it.

Elaborate funeral preparations and ceremony. The dead is bathed and dressed in new clothes, and a coin is inserted in the mouth. After cremation, the ashes are placed in an urn, to be kept in a stupa at a pagoda. The family worships once a year and on special occasions. Every child is responsible for worship, but the eldest usually acts as leader.

36. The date of the anniversary of the death is set according to the lunar year.

No such custom.

37. On the third anniversary of the death, there is an exhumation ceremony during which the remains of the body will be cleaned with rice wine and stored in a small pottery jar to be buried again.

No such custom.

38. The commemoration of the dead is celebrated every year up to the fourth great-grandparents (ancestor worship). Fifth great-grandparents are believed to have been reborn elsewhere on Earth or admitted to the permanent bliss of Heaven. The eldest son is responsible for the ancestor worship. If there is no son in the family, then the eldest daughter will take this responsibility.

No such custom.

HMONG

LAO

Elaborate funeral ceremony, to help the soul's passage to afterlife. A sorcerer is consulted for a burial place. The deceased is dressed in a suit of white clothes and cloth slippers. At the funeral, one person speaks in a trance to the soul, to help guide it. An animal sacrifice is made and paper money is burnt to further assure a comfortable afterlife for the soul.

No such custom.

No such custom.

No such custom.

No such custom.

No such custom.

No such custom.

No such custom.

SOCIETY

Social customs function to regulate public experience, outside the realm of family life. Harmony is generally maintained by observance of complementary roles, extending the principle of hierarchical relations to informal and formal encounters. Age, sex, language, and physical context are keys in determining what role to take in specific occasions. In situations where the individual is uncertain of his/her proper role, the surest response is to adopt a passive, subordinate position. This mode, demonstrated broadly in the refugees' acceptance of low-level employment in the U.S., has certain survival value. It can also lead to frustration, particularly in encounters that Americans treat as competitive. Again, many refugees are breaking away from those social traditions that they do not feel apply to American life. In addition, the material and institutional supports needed to sustain many customs are not present or not permitted in American communities.

VIETNAMESE

CAMBODIAN

1. Traditional caste system:

1. Scholar
2. Farmer/Fisherman
3. Laborer
4. Businessman

Traditional caste system:

1. King
2. Monk
3. Administrator
4. Technician
5. Businessman
6. Farmer/Laborer

2. Traditionally, teachers are more respected than parents for their knowledge and moral virtues.

Parents are more respected than teachers.

3. To show their respect, Vietnamese will bow their heads in front of a superior or an elderly person.

Same

4. To show their respect, Vietnamese use both hands when passing something to a superior or an elderly person.

Same

5. To salute, Vietnamese join both hands against their chest.

Cambodians join hands at different levels to salute:

1. Chest level - Between equal persons
 2. Chin level - To a stranger or older person
 3. Nose level - To uncles, aunts, teachers, and parents
 4. Over head - To a monk or royalty
-

HMONG

LAO

Traditional caste system:

Same as Cambodian.

1. Chao Muong (City Major)
2. Nhai Kong (Field Deputy for Chao Muong)
3. Tasseng (Leader of 60-100 Villages)
4. Nhai Ban (Village Leader)
5. Samien (Secretary to Nhai Ban or Tasseng)
6. Tze Ng (Spirit Doctor)
7. Qua Te (Farmer)

Same as Cambodian.

Same as Cambodian.

Same

Same

Same

Same

Do not join hands or salute. They bow their heads or shake hands. In shaking hands, men hold their right wrist with their left hand to show respect.

Same as Cambodian.

<u>VIETNAMESE</u>	<u>CAMBODIAN</u>
6. While talking, Vietnamese should not look steadily at respected people's eyes.	Same
7. Women do not shake hands with each other or with men. (Shaking hands has become acceptable in the U.S.)	Same
8. Ladies should not smoke in public.	Same as Vietnamese (up to 35 years old).
9. When sitting on the floor, Vietnamese ladies sit on their legs (with feet hidden), while men cross their legs (with feet in the front).	Cambodians sit on their legs (with feet hidden for both sexes) in front of kings, monks, or elderly. They sit on knees to show more respect to someone.
10. Special ranking clothes according to hierarchy.	Same as Vietnamese.
11. Vietnamese never touch another's head. Only the elderly can touch the head of young children.	Same as Vietnamese, but only parents can touch head of their young children.
12. Calling with a finger up is used only toward an animal or an inferior. Between two equal people, it is a provocation. To call a person use whole hand with fingers facing down.	Same
13. No different value between right and left hand, although left-handed people are generally believed to be clumsy.	Right hand is considered noble, left hand is of less or no value. To Cambodians to hand something with the left hand could be impolite.
14. Traditionally, a child is not allowed to write with his left hand.	Same as Vietnamese.
15. Kissing in public is not acceptable.	Same
16. Persons of the same sex may hold hands in public, sleep in the same bed, and are not considered homosexuals.	Same
17. Incest is punished by law and strongly resented by society.	Incest is taboo, except in the royal family. Incest is punished by local law as well as supernatural being. Social blame of incest often leads to suicide. The corpse of the suicide victim is to be buried, not cremated as usual.

<u>HMONG</u>	<u>LAO</u>
Same	Same
Same	Same
Same as Vietnamese.	Same as Vietnamese (up to 22).
No such custom. (See Vietnamese)	No such custom. (See Vietnamese)
Special clothes according to tribe.	Same as Vietnamese.
Same as Vietnamese.	Same as Cambodian.
Same	Same
Same as Vietnamese.	Same as Cambodian.
Hmong children can write with either right or left hand.	Same as Vietnamese.
Same	Same
Same	Same
Same as Vietnamese.	Same as Vietnamese.

VIETNAMESE

CAMBODIAN

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- | | |
|---|---|
| 18. Traditional Vietnamese women keep their hair long. | Cambodian women can have any style of haircut. |
| 19. To eat, Vietnamese use chopsticks and bowls. | Cambodians use forks and spoons. City-dwellers use chopsticks. Villagers use palm leaves as spoons. |
| 20. Lunar year. There are many holidays in a year. New Year is in January or February, similar to the Chinese calendar. | Same as Vietnamese. New Year is April 13 each year. |
| 21. Time is flexible. There is no need to be in a hurry or punctual except in extremely important cases. | Same |
-

RELIGION

The religious heritage of every Southeast Asian culture is quite rich. Elements of several traditions are often incorporated in a blend suited to the subtleties of local conditions. The major religions -- Buddhist, Taoist, Confucianist -- are mutually receptive, rather than exclusive, in their common practice. They offer complementary perspectives on human experience (including a vital element of humor!) Elements of Western religion may be accommodated also, as refugees adapt to American ways. There is no fine distinction between sacred and profane: beliefs and rituals that Americans might identify as religious pervade most areas of daily living, while less emphasis may be placed on formal practices. As a result, religious tenets may provide guidance and comfort during resettlement, easing the transitions in family and social life.

VIETNAMESE

CAMBODIAN

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- | | |
|--|--|
| 1. About 90% of the population practice ancestor worship or a loose form of Buddhism. (Mahayana School prevails.) | 99% of the population are followers of Buddha. (The Theraveda Buddhist sect prevails.) |
| 2. Besides Buddhism, Animism is also popular. | Same |
| 3. Belief in the theory of Karma, i.e., one's present life is pre-determined by his good or bad deeds in his previous life. The cycle of life and rebirth for an individual will only cease when he has finally been able to get rid of his earthly desires and achieve the state of spiritual liberation. | Same |
-

HMONG

LAO

Hmong women always keep their hair long. (Their hair is never cut.)

Same as Cambodian.

Same as Cambodian.

Same as Cambodian.

There is only one holiday for the whole year. "New Year's Day," following the lunar calendar after the harvest, is between December and January.

Same as Cambodian.

Same

Same

HMONG

LAO

From 1956 on, American and French missionaries brought Protestantism to the Hmong. About half of the population are now Christians. The other half practice ancestor worship.

Same as Cambodian.

Same

Same

Same

Same

<u>VIETNAMESE</u>	<u>CAMBODIAN</u>
4. Man is supposed to live in harmony with nature, not to dominate nature.	Same
5. Spiritualism is dominant in the society.	Same
6. Institution of swearing to prove innocence (e.g., if accused of wrongdoing, a person may swear innocence before the statue of a saint, in the company of the accuser and witnesses. This avowal is often accepted by local law as confirmation of innocence. In some instances, a stronger demonstration, such as sacrificing a chicken, is added.)	Same

NOTES

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HMONG

Same

LAO

Same

Same

Same

Same

Same

Southeast Asian Social and Cultural Customs:

Similarities and Differences

Part 2

LE XUAN KHOA, DUNG THIET PHAN, HONG HOEUNG DOEUNG, KUE CHAW, PHUC GIA PHAM,
THAO BOUNTHINH, JOHN VANDEUSEN, BARRY MILLER

The chart on the pages that follow is a continuation of the comparative descriptions of common Southeast Asian traits and customs, begun in the previous issue of the *Journal of Refugee Resettlement*. Part 1 provided an overview of family, social, and religious customs of the Vietnamese, Cambodian, Hmong, and Lao cultures. Part 2 appears in a question-and-answer format, providing additional details of individual and successively higher levels of social experience: family and group, neighborhood, city, nation, and universe.

As with Part 1, one purpose of this chart is to reveal the differences in beliefs, practices, and experiences that exist within the group labeled "Indochinese." It is our sense that both Americans and each refugee group will benefit from a recognition of the distinct cultural heritages. There are, of course, commonalities, indicated as such in the chart. This is to be expected, as we have said, in a region that has been for centuries a crossroads for religions, traders, and armies.

We will repeat a caution presented with Part 1: Class and individual differences affect any person's life experience and no individual can be expected to observe every norm. Too, a chart such as this one obviously simplifies and cannot reflect the richness or complexity of the systems it presents. Hence, while the "maps" are of general value in understanding Southeast Asian cultures, the

information cannot and should not be interpreted as representing all Southeast Asians' experience, or understanding, or world view.

Questions included in Part 2 were devised by the staff of the Social Studies Division, Philadelphia School District. They range from general to specific, practical to philosophical. Responses were prepared by the staff of the Indochinese Mental Health Project, Bureau of Research and Training, Pennsylvania Office of Mental Health. A summary discussion of the implications of cultural customs and beliefs for refugee resettlement is presented in the article which follows the chart.

Questions about the Individual

1. a) What is average (adult male) height and weight?
b) What physical traits are valued by the culture?
c) What are standards of beauty?
2. Are any personality traits considered dominant in the culture?
3. How are feelings and emotions expressed? What are some typical signs of anger, frustration, etc.?
4. What values should American teachers be made aware of?

VIETNAMESE

CAMBODIAN

Individual

- | | |
|--|---|
| 1. a) Average height: 5'3"
Average weight: 100 lbs.
b) Valued physical traits: fair complexion, height, good health.
c) Standards of beauty: fair complexion, straight nose, bright eyes, natural red lips and white teeth, slim-waist, straight legs, and slightly above average height. Gentleness and charm are valued. | Same |
| 2. Intelligence and virtue are considered dominant traits. | Machismo and physical as well as mental strength. |
| 3. Because of a strong sense of propriety, Vietnamese seldom express their true feelings or emotions openly, except among very close relatives or friends. To avoid confrontation or disrespect, disagreement, frustration, or even anger are usually expressed in an indirect manner, by indifference, silence, or a reluctant smile. | Same |
| 4. The Vietnamese child is supposed to be obedient and respectful to his teachers. A student will be accustomed to rote learning rather than to discussion or independent research, and he will be very careful doing his homework. | Same as Vietnamese. Also, children will not want their heads touched, nor will girls want any physical contact with boys. |

HMONG

LAO

- a) Same as Vietnamese.
- b) Strength -- for both sexes.
- c) Courage and strength.

Same as Vietnamese.

Same as Vietnamese.

Same as Vietnamese.

Same

Same

Same

Same

-
-
5. What Western technology will be familiar?
 6. In what ways might cultural differences cause conflict for newcomers to the U.S.?

Questions about the Family and Group

7. How are family names passed on?

VIETNAMESE

CAMBODIAN

5. The Vietnamese do enjoy some comforts introduced by Western technology, such as highways, television, modern home appliances, etc. In the countryside, farmers still depend on traditional methods. Only a few can afford modern instruments.

Same

6. American influence might cause intergenerational and marital conflict in families.

Same

Family and Group

7. The father's last name is carried on as family name from generation to generation.

Before 1930, a person's family name was his father's or grandfather's name. To avoid confusion, in 1930, it became law that the father's name be the family name for all future generations of that particular family.

HMONG

Same

LAO

Same

Same

Same

Same as Vietnamese.

Before World War II, the Lao had only a given name. Under the French influence, the family name gained popularity; people followed the pattern of usage established in Thailand. The family name also gained use due to bureaucratic requirements in a more organized society. Formerly, a Lao family name denoted some trait descriptive of the given person, e.g., complexion, weakness, trade, or region of residence. Examples: Som the Black; Som the drunkard; Som the carpenter; and, Som of Vientiane. Nowadays, the family name is formulated as a combination of father's and mother's names; acquired through marriage (man takes the wife's family name); or acquired for the prestige and prosperity of one's business or trade.

-
-
8. Are families matriarchal or patriarchal? What are the roles of various family members?
 9. How important are children to the family?
 10. What are different groups to which a child might belong? For example, are there any youth groups?
 11. What are some family activities?
 12. What groups, aside from the family, can help meet needs?
-
-

VIETNAMESE

CAMBODIAN

- | | |
|--|---|
| <p>8. In Vietnam, the family structure is patriarchal. The father is the head of the family. The mother is in charge of household work. Children must obey their parents and help keep the family strong.</p> | <p>Before 1930, families were matriarchal. Since that year, family structure has been patriarchal due to Western influences.</p> |
| <p>9. Children are important to the family because they represent the future of the family. As adults, they are expected to bring reputation and wealth to their extended family.</p> | <p style="text-align: center;">Same</p> |
| <p>10. A child might belong to:
 -Boy/Girl Scouts
 -Religious Youth Groups
 -Artistic Groups
 -Sports Groups (soccer, swimming, tennis).</p> | <p>A child might belong to:
 -Boy/Girl Scouts
 -Sports Groups (same as Vietnamese)
 -Music Groups
 -Dance Groups
 -Vacation Groups.</p> |
| <p>11. Family activities include:
 -Weekend entertainment (picnic, movies)
 -Vacation trips
 -Visits to friends and relatives
 -Special gatherings, such as ancestor worship, birth, wedding, death.</p> | <p>Same as Vietnamese, plus visits to monks.</p> |
| <p>12. Aside from the family, relatives, friends, neighbors, and religious groups can help to meet needs.</p> | <p>Buddhist monks, extended family, village members, neighbors, professional colleagues, and friends can help.</p> |
-

HMONG

Same as Vietnamese.

LAO

Same as Vietnamese.

Same

Same

A child might belong to sports groups
(soccer, horseraces, volleyball, running,
tou loo).

Same as Cambodian.

Same as Vietnamese.

Same as Cambodian.

Same as Vietnamese.

Same as Cambodian.

13. How do people come to be considered leaders? -
 14. What factors determine social class?

Questions about the Neighborhood

15. How do people live in a group?
 16. On what basis do people live in the same neighborhood?
 17. How do people build a sense of community?

VIETNAMESE

CAMBODIAN

13. Leadership requires:
 -Moral virtues
 -Maturity and experience
 -High respectability
 -High education.

Same as Vietnamese, plus:
 -Physical ability and/or dominance.

14. Social classes determined by:
 -Education
 -Wealth
 -Family reputation.

Social classes determined by:
 -Age
 -Education
 -Wisdom and experience
 -Religiousness
 -Wealth
 -Fame
 -Position.

Neighborhood

15. People live in neighborhoods in the city; people of same profession or same religion tend to live closely together. There are also clubs and associations of people of the same interests. In the countryside, people live in villages.

Same as Vietnamese.

16. People live in the same neighborhood on the basis of religious, social, or racial interests, when possible.

Same as Vietnamese.

17. A sense of community comes from shared interests.

Same as Vietnamese.

HMONG

LAO

Leadership requires:

- Intelligence
- Courage.

Same as Cambodian.

Same as Vietnamese.

Same as Cambodian, plus one's trade.

People live in neighborhoods, but they do not form groups or clubs in the cities.

In the countryside, people also live in villages.

Same as Vietnamese, except the Lao do form groups in the cities, along the ethnic lines. People of the same profession, religion, or region tend to cluster in the same areas (quarters).

People live in the same neighborhood on the basis of racial interest, primarily. This encompasses religious, social, and other interests.

Same as Vietnamese.

The people will follow a leader who represents the tribal interest.

Same as Vietnamese.

-
-
18. How does geography influence the way people live?
 19. How do people obtain goods and services? Who provides them?
 20. Are individuals as mobile as Americans?

Questions about the City

21. What are the major cities in the country?
22. Are there suburbs? How does life differ in rural and urban areas?

VIETNAMESE

CAMBODIAN

- | | |
|---|------------------------------------|
| <p>18. Local geography and resources especially determine where people live: farmers in the delta, hunters in the mountainous areas, fishermen along the coasts, etc.</p> | <p>Same</p> |
| <p>19. Goods are obtained in neighborhood stores and open district markets. Governmental and private agencies provide services.</p> | <p>Same</p> |
| <p>20. Vietnamese are not as mobile as Americans.</p> | <p>Not as mobile as Americans.</p> |

City

- | | |
|---|--|
| <p>21. The major cities are:
 -Hanoi (North)
 -Hue (Central)
 -Saigon (South).</p> | <p>The major cities are:
 -Phnong Penh
 -Kompong Cham
 -Siennap
 -Kompong Som.</p> |
| <p>22. There are suburbs. In these and in rural areas life is easy and time is flexible. People are honest and helpful to each other.</p> | <p>Same as Vietnamese.</p> |

In urban areas, people live under time pressure and the cost of living is high.

HMONG

Same

LAO

Same

Same

Same

The Hmong are highly mobile, but mainly for commerce and for family visiting; they are not nomadic.

Not very mobile.

The major cities are:

- Vietiane
- Luang Phrabang
- Xieng Khouang
- Sam Neua

Same as Hmong, plus:

- Pakse
- Savannakhet

Same as Vietnamese, but most Hmong villages are too small to have true suburbs.

Same as Vietnamese.

23. Describe local transportation.
 24. Are cities divided into neighborhoods?
 25. Is there local political machinery? How does it operate?

Questions about the Nation

26. What geopolitical subunit is comparable to a state in the U.S.?
 27. Are there any geopolitical subunits that are comparable to the Nation-state-city units in the U.S.?
 28. How is the national government organized?

VIETNAMESE

CAMBODIAN

23. Local transportation consists of: Same as Vietnamese.
 -Private car
 -Taxicab (in cities only)
 -Bus
 -Train
 -Boat
 -Bicycle
 -Motorcycle
 -Tricycle
 -Horsedrawn vehicle.

24. A city is divided into sections, townships, quarters. Same as Vietnamese.

25. There are different political parties, but the one formed by the government is always the strongest. Election fraud is common. Same as Vietnamese.

Nation

26. In Vietnam, there is nothing precisely like a U.S. state. Provinces are administered by the central government. Provinces are organized like a U.S. state with separate budget and administrative government.

27. -Nation
 -Province
 -Village Same

28. Centralized administration. Same as Vietnamese.

HMONG

LAO

- Car
- Taxicab (in the cities)
- Motorcycle
- Bicycle
- Horse
- Cow
- Buffalo.

Same as Hmong, plus:
-Oxcart
-Pedicab.

A city will have sections but most villages are too small.

Same as Vietnamese.

-
- Local governments are:
- (Province) Chao Khoueng
 - (Town) Chao Moug
 - (Group of villages) Tasseng
 - (Village) Nai Ban.

Same as Hmong.

Same as Vietnamese.

Same as Vietnamese.

Same

Same

Same as Vietnamese, but Hmong are autonomous from the Lao.

Same as Vietnamese.

-
-
29. What has been the nature of government?
 30. Do people pay taxes? How is money spent?
 31. Who were first settlers?
 32. What are symbols of nationhood?
 33. What is the relationship between government and the citizens?

VIETNAMESE

CAMBODIAN

- | | |
|--|---|
| <p>29. -Autocracy until 1945
-Democracy until 1975
-Communism since 1975</p> | <p>-Autocracy until 1947
-Democracy until 1975
-Communism since 1975</p> |
| <p>30. People pay income and property taxes but not sales tax. The money is used to run all government services.</p> | <p>Same as Vietnamese, but there is no tax return system. Business income and property taxes are paid.</p> |
| <p>31. Indigenous people in Vietnam were the Giao Chi.</p> | <p>The first settlers are said to be migrants from Indonesia, precursors of the Chams, but this is not confirmed.</p> |
| <p>32. The symbol of nationhood is the yellow dragon. Yellow is the color of royalty. The dragon symbolizes descent of the Vietnamese from the mythical dragon.</p> | <p>Angkor Wat Temple symbolizes soul of Khmer race; yellow symbolizes the Buddhist religion.</p> |
| <p>33. Formerly, under the monarchy, the citizens had trust in their government and complied with its orders. Under recent regimes, the citizens have become suspicious of their leaders and are not as cooperative.</p> | <p style="text-align: center;">Same</p> |
-

HMONG

Same as Vietnamese.

LAO

Same as Cambodian.

People do not pay taxes. The only exception is a customs duty for inter-state trade.

Government employees pay taxes. There are business income and property taxes, as well, but these are not very well enforced by the government.

The first people were the Kha tribe. Nothing is known of this culture, apart from artifacts, the most famous being the Plain of Jars.

Same as Hmong.

Three elephant heads symbolize three kingdoms before unification.

Same as Hmong.

Same

Same

-
-
34. Is there any application of the concepts of liberty and justice? Is there democracy?
 35. How is equality defined?
 36. Are there any documents that guarantee individual freedoms?
 37. What are examples of conflict or cooperation between nations in the Southeast Asia region?

VIETNAMESE

CAMBODIAN

- | | |
|---|---|
| <p>34. Liberty, democracy, and justice apply to a limited extent. Women are equal to men by law, since 1959. Family takes precedence over individual. There are no child rights, except free education through secondary level.</p> | <p>The concepts applied until the arrival of the Communists. Individuals take precedence. Since 1945, sexes are equal. Children are controlled by their parents, but they cannot work until the age of 15 and they have a right to education.</p> |
| <p>35. The concept of equality is the same as in Western countries, but man is still considered as slightly superior to woman, socially.</p> | <p>There is no real equality except in death.</p> |
| <p>36. There is a written constitution that guarantees individual freedoms.</p> | <p>Same as Vietnamese.</p> |
| <p>37. Examples of conflict:
 -Political ideologies
 -Territorial claims.</p> <p>Examples of cooperation:
 -Mekong Project, sponsored by all Southeast Asian countries as an economic development program (similar to the Common Market, with Mekong River as primary channel of commerce).</p> | <p>Same as Vietnamese.</p> |
-

HMONG

LAO

Women are subordinate to husbands, although Lao law says men and women are equal. Since 1962, children have had a right to education, although it is not always free.

Same as Hmong, except that education for children is free at every level.

None

Same as Vietnamese.

There is no Hmong constitution or other such document.

Same as Vietnamese.

Same as Vietnamese (conflict).

Same as Vietnamese.

-
-
38. What is the climate like? How would you explain the relationship between climate and the way people live?
39. How do limited resources affect life in this part of the world?
40. What are some causes of limited resources?

Questions about World View and Universe

41. What is the impact of various forms of media--newspaper, T.V., radio?

VIETNAMESE

CAMBODIAN

38. North Vietnam: 4 seasons
 -No snow in winter
 -Lowest temperature in winter: 40°
 -Highest temperature in summer: 90°.

Same as South Vietnam.

South Vietnam: 2 seasons
 -Rainy (April - September)
 -Dry (October - March)
 -Temperatures range from 60° to 95° all year round. Because of the variety of seasons, the Northerners are considered more active than Southerners.

-
39. Limited resources cause poverty, illiteracy, famine, and disease.

Same

-
40. Limited resources are caused by:
 -Nature
 -War
 -Lack of modern equipment and technical know-how.

Same

World View and Universe

41. Mass media has a great impact on the population. Therefore, it has been used not only for informational purposes but also for political programming. Television and radio are publicly owned, so there are no commercials and there is censorship.

Same as Vietnamese, but there are very few T.V. sets. Programming is primarily artistic or scholarly.

-
-
42. What is the people's world view? How is it tied to religion?
 43. Is there an explanation for creation?
 44. What is the relationship between religious philosophy and physical environment?

VIETNAMESE

CAMBODIAN

42. It is believed that man who initially came from the Absolute will ultimately return to it. In Vietnamese mythology, the universe is round and the earth square--symbolized in the round and square rice cakes prepared on holidays.

Cambodians see the world through Buddhism which visualizes the universe as composed of three worlds:
-Spiritual world
-Earthly world
-Inferno.

In Cambodian cosmology, the earth has four cardinal points and is flat. Its center is Mount Meru (Mount Everest). The five towers of Angkor Wat symbolize this schema.

43. There is no specific creation myth, no notion of special creation, cataclysm, etc. (In school, modern theories of the origins of the universe are taught.)

Creation mythology is Buddhist, with life conceived of as an eternal circle. Through birth and rebirth (reincarnation), all creatures are linked in a continuum. Man has no special position in this continuum. If his Karma is good, he will rise toward Nirvana (Heaven); if bad, he will be reborn at a lower point in the cycle.

44. The Vietnamese seek harmony between practical needs and spiritual aspirations. Life is only a stage, but as actors each person must play his role. Only after completing this can one return to the real and permanent life.

There is a close relationship between religious philosophy and environment. The impermanence of things earthly leads to contempt for materialism.

HMONG

LAO

In Northern Laos, there are four seasons.
The climate is warm at all times (75°F).

Laos has two seasons: dry and rainy,
like South Vietnam.

Same

Same

Same

Same

There is almost no modern mass media due
to the lack of electricity.

Same as Vietnamese, except that radio
programs include commercials. There is
no T.V.

HMONG

The Hmong have a vague idea about religion, although the majority are Christians. They are inclined to think and act in terms of the present world.

LAO

Same as Cambodian, except Lao do not have Angkor Wat.

There are no myths about the shape of the earth or universe, but the earth is said to revolve in relation to the sun, moon, and stars. The interior of the earth is filled with hot water, according to myth, and this liquid is close to the surface beneath China and is the cause of earthquakes. The earth was originally liquid; original man and woman created the land.

Same as Cambodian.

There is no clearly defined relationship between philosophy and environment.

Same as Cambodian.

TREND AND EVENT ANALYSIS

Garden Grove and the Future

There is every indication that Garden Grove will continue to attract large numbers of Asian refugees in what has been referred to as the "secondary migration". The basis for such a forecast rests with the availability of rental units, established Asian business community, proximity to county medical facilities, and state and local government services. The number of families settling in the city could be effected by a number of factors. These factors could be defined as events, i.e., Thailand makes a decision to deport all refugees from Southeast Asia now residing in camps near the border of Cambodia in order to avoid a war. There are many difficult questions which have to be asked concerning an ever increasing number of Asians in Garden Grove. A few of these questions are: What will be the impact of a higher percentage of Asian owned businesses in the city? Will this lead to increased extortion by organized gangs? If this occurs, will the organized gangs have sufficient power to develop into a Mafia type organization and move into other lucrative areas of criminal conduct including bribery of public officials?

Schools are a highly visible form of social institution. The initial influx of refugees, accompanied by an outbreak of lice, created racial tensions in several neighborhoods. As whites become a minority in some local schools, will this create a need for busing, increased special education requirements causing a re-direction of fiscal support to schools populated by children of Asian refugees? If the children are not accepted by their white classmates, will more of them tend to group together and ultimately engage in anti-social or criminal behavior. If there is increased racial tension in the community, will the police department have the ability to train and re-deploy personnel to handle these situations? What will be the recruitment requirements in the year 2000? Will the police department be able to locate, recruit and train members of the refugee community to serve as police officers? Will the police be able to gain the trust of the Asian community in order to obtain their assistance in identifying criminal acts, and in prosecuting those responsible?

These questions acted as a catalyst in the development of trends and events which should be monitored. The trends are listed below:

TRENDS

1. The number of refugees resettling in Orange County and in Garden Grove.

2. The number of refugees entering the United States.
3. The number of Asians in the school system.
4. Arrest rates by crime classification of Asians, in the city of Garden Grove and surrounding communities.
5. Number of identifiable gang members.
6. Number of Asian owned businesses.
7. Incidents of violence on school campus.
8. Estimates of overall crime rate in the Asian community.
9. Number of disturbances between Asians and whites, or Hispanics.
10. Housing availability.
11. Housing descrimination situations known to police and other governmental agencies.
12. White flight in neighborhoods with growing refugee population.
13. Number of refugees oriented services provided by non-governmental profit motivated organizations. (Newspapers, magazines, private education center, etc.)
14. The activities of Thailand which will effect the situation of refugees located in their country.
15. Influx of undocumented illegal aliens from Mexico. These individuals compete with the refugee for housing and jobs.

The next task was to identify significant events which should be monitored.

1. Asian gang homicide resulting in the death of more than one rival gang member or innocent bystander(s).
2. School students engage in large scale fights.
3. The election of a refugee to a local public office.
4. Widely watched television program on the influx of Asian refugees into Garden Grove.
5. A series of conflicts between Hispanics and refugees in a multiple family housing area.
6. Recession resulting in the lack of funds for establishing businesses.
7. Decision to bus students to obtain equal number of minorities throughout school system.
8. Court decision requiring the police department to hire Asians.
9. The election of a local official who campaigned on the negative aspects of the refugees presence in Garden Grove.
10. The kidnapping and murder of a prominent Asian gang member.
11. Thailand decides to deport all Asian refugees.
12. War between China and Vietnam.
13. Vietnam allows all those who want to leave South Vietnam to do so.

14. Vietnam campaigns heavily to convince refugees to return to their homeland.
15. United States refuses to accept any further refugees.
16. An elimination of special welfare and training benefits designed for refugees.
17. The murder of a prominent white businessman by an Asian refugee business owner or gang member.
18. The election to the School Board of a former Asian refugee.
19. The altering of the immigration policies with regard to Mexican immigration.
20. Formation of a county-wide Asian Task Force.
21. Creation of an Asian businessmen's association.
22. Creation of an Asian action group to improve services to Asian students.
23. Passage of a law requiring mandatory sentencing on any conviction for a person found to be a member of a criminal organization.

The most useful trends for developing future policy are discussed below.

1. INCREASED MIGRATION OF ASIANS INTO THE CITY OF GARDEN GROVE.

The City of Garden Grove has averaged approximately 2,000 refugees coming into the city each year since 1975. During the past three years the migration has consisted of individuals initially relocated in another area. This secondary migration

will continue based on the availability of rental units, established business district, climate and location of a large refugee community which offers both governmental and profit making services. The current unstable political environment in Southeast Asia could cause the number of refugees entering the United States to increase substantially. Again, as with the secondary migration, Southern California, and especially Garden Grove would provide a preferred location for the refugees to live.

2. INCREASED BUSINESS OPERATED BY FORMER ASIAN REFUGEES.

Published reports indicate that the refugee will seek to live close to those persons who are from his homeland, shop in Asian owned stores, and work in Asian businesses. The assimilation of the refugee into the general population will be hindered by a variety of social and emotional issues including the Vietnam War, desire to retain Asian culture and general fear of the society they have been forced to live in. For these reasons, it is important that the refugee have a means of obtaining a job or a means to establish a business. An increase in the number of refugee run businesses operating in the city would indicate a permanent Asian community with potential for growth.

3. THERE WILL BE AN INCREASE IN THE NUMBER OF ASIAN CHILDREN ENROLLED IN THE GARDEN GROVE UNIFIED SCHOOL DISTRICT.

By monitoring this trend, we will be able to approximate the Asian population, the probability of busing, and the violence, if any, associated with the assimilation of the young Asian into the community. This trend will also be useful in monitoring the white flight issue. This upsurge in Asian students can mean either overcrowding or the territorial enlargement of the Asian community.

4. INCREASED NUMBER OF ASIANS IDENTIFIED AS MEMBERS OF ORGANIZED CRIME GANGS.

This is one of the most volatile trends to be monitored. A large number of events can, within a short period of time, alter a projection. Additionally, the ability of the police to identify gang members is also critical in order to accurately deal with this issue.

The organized Asian gangs present special problems for law enforcement and can impact on the Asian business community, the general population and the trust between law enforcement and the community.

Successful, well organized crime groups can cause major re-allocation of police resources. Investigations into their activities are extremely time consuming, involve a large number of officers, and frequently result in very limited prosecution.

The President's Commission on Organized Crime, while directing its comments generally to the Mafia, has indicated that most community police agencies do not have the resources to combat highly organized crime groups. While the Asian gangs are not at this point as large or as well organized, they do have some basic trait similar to the Mafia; they survive because of fear, are highly mobile, and in some instances, very wealthy. A major difference is in make-up. The Mafia has limited membership while Asian gangs are comprised of a large member of youth and frequently recruit new members.

In completing an evaluation for the four major trends the following comments were made:

TREND #1 -The trend of Asians into Garden Grove under existing conditions will continue to increase, however by the year 2000 it will decrease and if the city controls building and employs land use concepts the decrease will be significant.

TREND #2 -With population growth, the community will also experience an Asian business boom. By the year 2000 the number of businesses will triple. If the community takes steps to encourage business growth the number could quadruple. This would be a conservative estimate.

TREND #3 -The number of Asian children in public schools will continue to grow. This growth will exceed the migration to the community as the early refugees marry and begin to have families.

TREND #4 -Asian gangs will continue to grow. They operate in a segment of society that generally will not deal with police.

The gangs will become more effective as they learn to use our legal system. If the area law enforcement work closely together with aid from state and federal agencies the number of gangs could be substantially reduced. This would also require a close working relationship with the Asian community.

Potential Scenario

The listed trends and events could lead to the following:

It is 1992 and a city council sub-committee on governmental affairs has met to discuss the need for additional State and Federal assistance for the "second wave" of Southeast Asians. The committee relates that in 1987, Vietnam eradicated the final pockets of resistance in Cambodia and proclaimed the country, free of foreign interference. Meanwhile, Vietnam stepped up border raids into Thailand in an effort to force Thailand to remove all Asian refugees from their country. In 1988, Thailand in a secret agreement between Vietnam, the United States, France, and Great Britain agrees to transport nearly one million refugees to these three countries. The United States agreed to absorb 600,000 refugees.

In 1988, the City of Garden Grove population was 135,000 and the city's Asian population steadily increased to nearly 28,000 or approximately 21% of the over-all population. The school district reports that the number of Asian children in the school represents 35% of the total student population; however, in several elementary schools, Asian students represent 70 to 90 percent of that school's student population.

Federal officials in Washington have indicated that the vast majority of the "new refugees" have requested to reside in Southern California and are eligible to do so because of relatives residing in the communities, social services available and its cost effectiveness. Garden Grove is expected to receive an additional 30,000 refugees in the next two years.

The council committee report stresses the need for assistance stating that the additional refugees will re-heat the white flight and increase racial tension. The report documents 123 incidents of violence over the past 3 years that had racial overtones. These incidents range from simple assaults and juvenile gang fights, to murder and arson. The incidents have polarized the non-Asian and Asian members of the community. The violence has received nationwide news coverage and is a factor in the sharp decline in construction of residences and businesses in the city. The number of owner occupied dwellings have declined to 48 percent and the number of substandard dwellings have increased to 30 percent of all residences in the city.

The city police department stresses that the increase in violent crime, which statistically is few, is the type that creates fear in neighborhoods and schools. This fear of crime is fueled by day to day coverage by major news and wire services.

The school district currently under court mandate to provide more services for the refugees, (Asian speaking aides in

classrooms, develop Asian cultural classes, etc) is trying to locate funds from the private sector to finance alternatives to mass busing of individuals among the city schools. This issue has been very emotional and from it came the establishment of an "Asian Action Committee" intent on electing committee members to both the school board and city council. During a festival hosted by the committee, a white supremacy group picketed the area and the police were ultimately forced to arrest several of the members for fighting, and malicious mischief to festival equipment.

CAREER OPPORTUNITY



GARDEN GROVE

City of Garden Grove, California

City Hall • 11391 Acacia Parkway • P.O. Box 3070 • 92642 • Personnel Office (714) 638-6763

POLICE SERVICE AIDE (Community Service Officer - Bilingual)

This is a full time, temporary position to be funded through March 31, 1986. Eligible candidates must be fluent in both English and Vietnamese languages.

SALARY RANGE: \$1429 - 1502 - 1579 - 1659 - 1744 per month. Advancement to second step after successful completion of six months probationary period; annual merit increases thereafter.

DEFINITION: Under general supervision, participates in a special crime prevention project within the Indochinese community. This is a grant funded position.

EXAMPLES OF DUTIES: Works in the field making house calls on residents regarding crime prevention; makes appointments with residents by telephone; makes public relations/crime prevention speeches before small and large audiences; completes reports related to work; promotes public relations with the citizens of the community; may be required to drive City vehicle; may be required to work evenings and weekends; perform related work as required.

MINIMUM QUALIFICATIONS

Education: Equivalent to graduation from high school.

Experience: Experience dealing with the general public required.

Knowledge of: Statistical and research methodology; survey techniques; telephone procedures and etiquette; effective public relations techniques.

Ability to: Speak and read Vietnamese and English fluently (ability to speak additional dialects of Cambodian, Laotian and Hmong beneficial but not required); follow oral and written directions and make sound analyses and evaluations; research and evaluate data; prepare clear and comprehensive reports; deal courteously and effectively with the general public.

Other Requirements: Must possess a valid California driver's license and be able to operate a standard stick shift-equipped vehicle.

FINAL FILING DATE: Monday, March 11, 1985

HOW TO APPLY:

Applications and information may be obtained from the Personnel Office, City Hall, 11391 Acacia Parkway, Garden Grove, CA 92640. Telephone: (714) 638-6763.

MUTUAL
ASSISTANCE
ASSOCIATIONS

NOVEMBER 1985

ALAMEDA COUNTY

Cambodian New Generation, Inc.
Francis SamSotha, President
P.O. Box 12764
Oakland, CA 94604
(415) 465-1214

Khmer Samaky of America
Dean S. Leng
2101 Telegraph Avenue
Oakland, CA 94612
(415) 451-0130

Casa Romana & Cepela, Inc.
124 Montecito Avenue
Oakland, CA 94610
(707) 677-3705

Lao Iu Mien Cultural Association
Kouichoy Saechao
1115 Wood Street
Oakland, CA 94607
(415) 522-7159 or 874-5697

East Bay Cambodian Buddhist
Association
Prengy Thack (EDD)
1925 Brush Street
Oakland, CA 94612

Lao Lane Xang Organization
of Northern California
Phiane P. Sayarad
c/o ACMHS
310 - 8th Street, Suite 215
Oakland, CA 94607
(415) 451-6729

East Bay Vietnamese Association, Inc.
Thai A. Nguyen-Khoa, Executive Director
1815 Third Avenue
Oakland, CA 94606
(415) 839-3286

Lao Family Community, Inc.
Sary Tatpaporn
534 - 22nd Street
Oakland, CA 94612
(415) 451-6878

Eritrean Relief Committee, Inc.
A Central Place
477 - 15th Street
Oakland, CA 94612

Lao Khmu Association
Inh Sooksumphun
433 Jefferson Street
Oakland, CA 94607
(415) 834-5656

Indochinese Ecumenical Community Center
Ms. Van Minh Tran
2619 Broadway
Oakland, CA 94612
(415) 834-1884

Lao Mien Association, Inc.
Chaosarn Srisongfa
2101 Telegraph Avenue
Oakland, CA 94607
(415) 451-6878

Indochinese Resources Center, Inc.
P.O. Box 4000-D
Berkeley, CA 94704

CONTRA COSTA COUNTY

Afghan Association
32243 Mercury Way
Union City, CA 94587
(415) 487-6190 or 482-5263

Afghan Refugee Association
M. Amir Kaify & Aziz Zafari
1611 Adelaide Street
Concord, CA 94520
(415) 687-3176 or 825-0146

Lao Family Community, Inc.
Chaosarn Srisongfa
3200 Barrett Avenue
Richmond, CA 94804
(415) 237-0344

Lao Mien American Association, Inc.
Chaosarn Srisongfa
5531 Bayview Avenue
Richmond, CA 94804
(415) 236-7026

Vietnamese Family Community
in Contra Costa
Hai Ninh
787 - 23rd Street
Richmond, CA 94804
(415) 236-5457

LOS ANGELES COUNTY

Afghan Freedom Association
P.O. Box 9331
Glendale, CA 91206

Cambodian Art Preservation Group
Mrs. Leng Hang
1095 1/2 Long Beach Boulevard
Long Beach, CA 90813
(213) 435-5213

American Indochinese Association of
the San Fernando Valley
19620 Vanowen Street
Reseda, CA 91335
(818) 708-1276
Lao: Phat Mekdara (also Chairman of the
L.A. Forum)
Vietname: Tran G. Nguyen
Cambodian: Soucheat Out
American: Susan B. Thompson

Cambodian Association of America
Pell Nal
602 Pacific Avenue
Long Beach, CA 90802
(213) 432-5849

American Vietnam - Chinese
Friendship Association
Mr. Winston Lu
3220 North Broadway
Los Angeles, CA 90031

Cambodian Buddhist Association
Rev. Kong Chlean
20622 Pioneer Boulevard
Lakewood, CA 90715
(213) 860-9664

Armenian Evangelical Service Center
5250 Santa Monica Blvd., Suite 201
Los Angeles, CA 90026
(213) 664-1137

Cambodian Business Association
Mr. Chan Van Loeung
1435 E. 10th Street
Long Beach, CA 90813
(213) 591-0322

CA Business College Alumni Association
(Middle East Students)
5250 Santa Monica Blvd., Suite 212
Hollywood, CA 90029

Cambodian News
Paline Soth
1958 Freeman Avenue
Long Beach, CA 90804

CA Lao Association
Mr. Phat Mekdara
14911 S. Crenshaw Blvd.
Gardena, CA 90249
(213) 973-3132

Cambodian Veteran Association
Mr. Jean Fernandez
11645 Centralia Road
Lakewood, CA 90715

Cuban Organization
Patronago Jose Marti
President: Sergio Lopez Mesa
2057 Upland Street
San Pedro, CA 90732

LOS ANGELES COUNTY

Vietnamese Buddhist Association
of Long Beach
905 Orange Avenue
Long Beach, CA 90813

Vietnamese United Buddhist Churches
Rev. Thieh Manh Giac
863 South Berendo Street
Los Angeles, CA 90005

Vietnamese Buddhist Congregation
of America in Los Angeles
863 South Berendo Street
Los Angeles, CA 90006

Vietnamese World Ministries, Inc.
Rev. Phu Xuan Ho
P.O. Box 4568
Anaheim, CA 92803

Vietnamese Chamber of Commerce
Mr. Andy Anh
1313 W. 8th Street, #103
Los Angeles, CA 90015
(213) 413-4859

Vietnamese Community of Pomona Valley Organization Center, Inc.
c/o Doan Trieu Hung
4317 Clair Street
Pomona, CA 91766

Vietnamese Hoa Hao Association
P.O. Box 3048
Santa Fe Springs, CA 90670

Vietnamese Journalist Association
6428 Monterey Boulevard
Los Angeles, CA 90012

Vietnamese Minorities of the
Nong Folks MAA
Mr. Quay Phong Ip
2683 Griffin Avenue
Los Angeles, CA 90031

Vietnamese Refugee Association
11859 Rosecran Avenue
Norwalk, CA 90680
(213) 867-6565 or 868-0706

Vietnamese Refugee Association
11859 Rosecran Avenue
Norwalk, CA 90680
(213) 867-6565 or 868-0706

ORANGE COUNTY

Cambodian American Community Inc.
Sary TuonSary, Executive Director
P.O. Box 15701
Santa Ana, CA 92705
(714) 835-3399

Indochinese & American Women's
Association
3372 Venture Drive
Huntington Beach, CA 92642

Cambodian Family
1111 Wakeham Avenue
Santa Ana, CA 92704
(714) 960-3529

International Writers Association
Munh Duc/Hoac Trinh
14321 Brookhurst Avenue, #3
Garden Grove, CA 92643
(714) 775-0370

Cantho Mutual Association
Tran Van Hy
22312 Orepele
Mission Viejo, CA 92591
(714) 472-9571

Lao Evangelical Church
2618 West McFadden, #3
Santa Ana, CA 92706
(714) 556-4990

Community Resources Opportunity
Project, Inc.
Orange County Refugee
Nhu Hao T. Duong, Executive Director
9872 Chapman Avenue, Suite 117
Garden Grove, CA 92641
(714) 539-9215

Lao Family Community, Inc.
Cheu Thao
1140 South Bristol Street
Santa Ana, CA 92704
(714) 556-9520

Dalat University Alumni
Association, Inc.
9411 Bolsa Avenue, #D
Westminister, CA 92683

Newspaper Association in
Orange County
Nguyen Sa (Tran Bich Lan)
P.O. Box 4658
Irvine, CA 92716
(714) 552-7728

Former Vietnamese Teacher Association
Luu Trung Khao
3 Beechwood
Irvine, CA 92714
(714) 554-5664

Southern California Buddhist
Association
Pham Thanh Liem
1924 West Second Street
Santa Ana, CA 92703
(714) 834-0250

Hoa Hao Buddhism Association
Nguyen Long
2792 Main Way Drive
Los Alamitos, CA 90720
(213) 944-8945

Southern California Vietnamese
Students Association
Tran Minh
9156 Bolsa Avenue, #528
Westminister, CA 92683
(714) 897-9714

ORANGE COUNTY

Vietnamese Medical Association of
Los Angeles & Orange County
Quynh Kieu, M.D., Secretary-Treasurer
9411-C Bolsa Avenue
P.O. Box 23231766
Westminister, CA 92683
(714) 641-0850

Vietnamese Youth Center, Inc.
Rev. Duc X. Nguyen
12211 Magnolia Street
Garden Grove, CA 92641
(714) 539-6530

Vietnamese Ministry of Campus
Crusade for Christ
Rev. Hy Huy Do, Director
P.O. Box 854
Garden Grove, CA 92642
(714) 750-7228

Vietnamese Youth Club, Inc.
2327 W. Edinger Avenue
Santa Ana, CA 92704

Vietnamese Pharmacist Association
in USA, Inc.
Hieu Duc Tran
10 Willow Brook
Irvine, CA 92714
(714) 552-6082

Vnn Fv Association
Phan Hung
9523 Bolsa Avenue
Westminister, CA 92683
(714) 775-2656

Vietnamese Senior Citizens, Inc.
Khiem D. Nguyen
7 Shiloh Avenue
Irvine, CA 92720
(714) 730-5076

Vietnamese Service Center
3701 West McFadden
Santa Ana, CA 92704

Vietnamese Service Center, Inc.
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P.O. Box 814
Garden Grove, CA 92642
(714) 539-6530

Vietnamese World Ministries, Inc.
Rev. Phu Xuan Ho
P.O. Box 4568
Anaheim, CA 92803
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SACRAMENTO COUNTY

Bach Viet Association, Inc.
Mr. Viet Le
6717-B Connector Street
Sacramento, CA 95823
(916) 427-3110

Vietnamese American Senior
Citizens Association
Mr. Hien Nguyen
9756 Ashford Court
Sacramento, CA 95827
(916) 362-6475

Cambodian Community of
Sacramento
Mr. Kimheng Hong
7500 Tiara Way, #14
Citrus Heights, CA 95810

Vietnamese Buddhist Association
Rev. Tri Thich
3119 Alta Arden
Sacramento, CA 95825
(916) 481-8781

Indochinese Assistance Center
Mrs. Mai Nguyen
5625 - 25th Street
Sacramento, CA 95822
(916) 421-1036

Vietnamese Buddhist Community Temple
Rev. Dieu Tu
9229 Elder Creek Road
Sacramento, CA 95829
(916) 381-4360

Lao Family Community Inc.
Mr. By Khang, Project Director
5840 Franklin Boulevard
Sacramento, CA 95824
(916) 424-0864

Vietnamese Catholic Community
Rev. Vy Van Nguyen
10371 Jackson Road
Sacramento, CA 95827
(916) 366-3162

Lao Lane Xang Association
of Sacramento
Mr. Boun Nhang
3050 Bell Street
Sacramento, CA 95821
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Vietnamese Community in
Sacramento, Inc.
P.O. Box 161653
Sacramento, CA 95816
(916) 732-3143

Sacramento Chinese of Indochina
Friendship Association
2208 - 16th Street
Sacramento, CA 95818
(916) 442-8115

Social Action Group
Mr. Mong Xuan Le
7216 Florin Mall Drive
Sacramento, CA 95823
(916) 739-2360 or 739-2326

The Montagnards & Chams Internations
Solidarity
Mr. Han Tho Tounch
6850 Gloria Drive
Sacramento, CA 95831
(916) 422-6045 or 392-9227

SAN DIEGO COUNTY

Vietnamese Air Force Association
P.O. Box 1073
Santee, CA 92071

Vietnamese Business Association
Trang Kieng
2354 Ulric Street
San Diego, CA 92111
(619) 569-0478

Vietnamese Air Force Veterans Association
Mr. Nguyen Trung Son
7212 Florey Street
San Diego, CA 92122
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Vietnamese Catholic Community of San Diego
Mr. Nguyen Van Nghi
2750 Marathon Drive
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Vietnamese Alliance Association
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San Diego, CA 92117
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Vietnamese Community Foundation
Mr. Pham Quang Tuan
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Vietnamese American Boy Scout Association
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10547 Caminito Flores
San Diego, CA 92126
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Vietnamese Educational and Cultural Association
Mr. Vu Minh Tran
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San Diego, CA 92126
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Vietnamese American Parents-Teachers Association
12742 La Tortola
San Diego, CA 92129
(619) 265-5193

Vietnamese Elderly Association of Southern CA of San Diego
Mr. Nguyen Tanh
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San Diego, CA 92104
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Vietnamese American Women's Association
Ms. Do Thai Tan
7838 Alton Drive
Lemon Grove, CA 92045
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Vietnamese Festival Organizing Committee
6970 Linda Vista Road
San Diego, CA 92111
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San Francisco, CA 94101

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59B Woodward
San Francisco, CA 94103
(415) 673-2358 or 552-4175

59B Woodward
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94103
(415) 673-2358

Center for Southeast Asian
Refugee Resettlement (CSARR)
Vu-Duc Vuong, Executive Director
875 O'Farrell Street
San Francisco, CA 94109
(415) 885-2743

Lao Seri Association
Bounchanh Thepkaysome
220 Golden Gate Avenue, Room 408
San Francisco, CA 94102
(415) 775-4284

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(415) 775-4284

Chinese Indochina Benevolent
Association
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P.O. Box 99623
San Francisco, CA 94109
(415) 885-2748 or 566-5232

Refugee Resource Center
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211 Gough Street, Suite 208
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Chiu Chow M.A. Association
523 Grant Avenue
San Francisco, CA 94102
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The Newcomers News
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San Francisco, CA 94108
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San Francisco, CA
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Indochinese Housing Development
Corporation
340 Eddy
San Francisco, CA 94102

Vietnamese Association of
Friendship & Mutual Assistance
of San Francisco Bay Area
36 Serrano Drive
San Francisco, CA 94132

36 Serrano Drive
San Francisco, CA
94132

Indochinese Voice
c/o Hoa Chang
206 Juanita Way
San Francisco, CA 94127

Vietnamese Buddhist Association
Ms. Mi Thanh Tuyen
243-245 Duboce
San Francisco, CA 94103
(415) 495-5025

243-245 Duboce
San Francisco, CA
94103
(415) 495-5025

Khmer Samaky of America
220 Golden Gate Avenue, 3rd Floor
San Francisco, CA 94102
(415) 441-2180 or 929-0596

Vietnamese Catholic Community
Rev. Tran Dinh Phuc
3696 Clay Street
San Francisco, CA 94118
(415) 346-3039

3696 Clay Street
San Francisco, CA
94118
(415) 346-3039

Lao Lane Xang Association
c/o Somboun Sayasane
292 Whitney
San Francisco, CA 94131

Vietnamese Chinese Mutual Aid
777 Stockton Street, #103
San Francisco, CA 94108
(415) 543-1116

777 Stockton Street, #103
San Francisco, CA
94108
(415) 543-1116

SAN JOAQUIN COUNTY

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Lao Agricultural Development
Association
Maney Pomvongsa
2819 Pixie Drive
Stockton, CA 95203
(209) 941-0619

Research Institute for Buddhology
Light and Color Energy Buddhist Church
The Venerable Bhante Dharmawara
3732 East Carpenter Road
Stockton, CA 95205

Lao American Association
Vic Komane
383 Cordova Avenue
Stockton, CA 95207
(209) 944-3961 or 951-1084

Southeast Asian Farm Development Center
Pheng Lo, Coordinator
c/o CHDC
2895 Tee Pee Drive
Stockton, CA 95205
(209) 464-1199

Lao Family Community, Inc.
Lue Chang, Project Director
1330 North Hunter
Stockton, CA 95202
(209) 466-0721

Vietnamese Community, Inc.
Lam Linh
125 West Barrymore
Stockton, CA 95204
(209) 942-2609

Lao Khmu Association, Inc.
Khampheang Khoonsnvong
742 Ponce De Leon, #2
Stockton, CA 95210
(209) 474-1046

Lao Lane Xang Association
Kham Baccam
7217 Percival
Stockton, CA 95210
(209) 951-7668

New American Cambodian Association
Pong Kith
529 North Sutter Street
Stockton, CA 95202
(209) 465-5799

Refugee Assistance Foundation
To Can Nguyen
149 1/2 West Stadium
Stockton, CA 95204-3117
(209) 466-5237

SANTA CLARA COUNTY

VN Lawyers Association
Vu Ngoc Tuyen
1073 Wunderlich Drive
San Jose, CA 95129

VN Lawyers Association
Vu Ngoc Tuyen
1073 Wunderlich Drive
San Jose, CA 95129

VN Women's Association
Nguyen Kim Dinh
3708 Dundale Drive
San Jose, CA 95121

VN Women's Association
Nguyen Kim Dinh
3708 Dundale Drive
San Jose, CA 95121

TULARE COUNTY

Central Hmong American, Inc.
Mr. Lawrance Cha
146 Olive Terrace
Porterville, CA 93258

Lao Family Community of Tulare
Mr. Kou Vang
3140 Staff Drive
Visalia, CA 93291

ENGLISH AS A SECOND LANGUAGE OBJECTIVES

- To learn English in a natural manner
- To engage in positive speaking experience
- To learn to listen for greater communication
- To learn to give verbal directions by physically engaging in them
- To learn vocabulary in context through natural use
- To become aware of body language in communication
- To use whatever levels of language one has for expressing feelings and ideas
- To learn appropriate intonation speech
- To experience use of English in a natural, conversational manner
- To learn inflection, phrasing, emphasis, rhythm, and dramatic expression
- To improve pronunciation skills
- To participate in a classroom presentation
- To participate in a video or other visual project of an oral-language nature
- To become aware of the community and the citizen's role in it
- To understand the television medium and its effect on the public
- To develop sensitivity and appreciation of other cultures
- To be prepared for an American-style classroom environment
- To understand what is expected of a student in the classroom and the total school program

THE PROJECT WILL RESULT IN STUDENTS'

- Improved oral-language proficiency in native and English speaking skills
- Improved listening and critical viewing skills towards the communication media
- Improved problem-solving, and critical-thinking skills
- Improved self-concept
- Improved multicultural understanding
- Improved attitudes towards school and learning
- Improved appreciation and respect for the history and culture of various ethnic groups
- Improved ability for creative expression

THE PROJECT WILL RESULT IN PARTICIPATORY STAFF KNOWLEDGE OF

- How to expand and include varied oral-language activities by maximizing sensory and emotional stimulation through the media
- How to adapt and infuse instructional materials into existing curricula
- How to use instructional media (readily available in most schools) for maximizing language-skills development
- How to incorporate videotaping techniques into the total program
- How to provide creative opportunities for even the most Limited English Program student

TELEPHONE HOTLINE

SAN JOSE POLICE DEPARTMENT

295-DIET (ELIMINATION)

TELEPHONE LINE TO TAKE YOUR REPORTS OF ILLEGAL ACTIVITIES.

San Jose Police Department would like to commend and thank the Vietnamese Community for their cooperation during the past in helping to eliminate crime. We hope to have more of your cooperation to obtain better results in crime elimination.

A recorded telephone system was installed at the Intelligence Unit office, San Jose Police Department, to take your reports on illegal activities, such as:

- 1-Robbery.
- 2-Extortion.
- 3-Fraud.
- 4-Discrimination (by Government Officials)
- 5-And other illegal activities.

You can report in Vietnamese and you do not have to give your name.

Again, thank you for your efforts in assisting us to make our community safer.

Thanks,

Joseph McNamara
Chief of Police

Attention: For other emergencies, please call 9-1-1

POLICE



295-DIỆT

Đường Giây Điện Thoại Để Ghi Nhận Các Báo Cáo Về Hành Động Phi Pháp



Ty Cảnh Sát San Jose nhiệt liệt khen ngợi và cảm tạ Cộng Đồng Người Việt về sự hợp tác trong thời gian qua, trong việc giúp ngăn chặn các hành động phi pháp. Tuy nhiên, chúng tôi mong mọi được sự hợp tác chặt chẽ hơn của quý vị, để thu thập kết quả khả quan trên lãnh vực này.

Một hệ thống điện thoại có máy ghi âm đã được thiết lập tại phòng tình báo Ty Cảnh Sát San Jose, để ghi nhận các báo cáo về những hành động phi pháp, đặc biệt trên các lãnh vực sau:

- 1-Trộm cướp
- 2-Tống tiền
- 3-Lừa gạt
- 4-Đòi hối lộ
- 5-Nhân viên ngoại bang thù nghịch; và
- 6-Tất cả những hành động phi pháp khác.

Quý vị có thể báo cáo bằng tiếng Việt và mỗi khi báo cáo quý vị không cần xưng danh tánh.

Một lần nữa, chúng tôi cảm ơn sự hợp tác của quý vị để tận diệt các hành động phi pháp, hầu đời sống của Cộng Đồng chúng ta được an ninh và phồn thịnh hơn.

Xin cảm ơn Quý Vị Cộng Đồng Người Việt

Joseph Mc Namara
Cảnh Sát Trưởng

Xin Lưu Ý: Trong trường hợp khẩn cấp khác, xin Quý Vị gọi điện thoại số

911

THE INTERNAL CAPABILITY ANALYSIS

Source Dr. Craig S. Galbraith

Assistant Professor University of California, Irvine

(POST Command College 1985)

1. WHAT IS IT?

AN UNBIASED ASSESSMENT AND DOCUMENTATION
OF AN ORGANIZATION'S STRATEGIC
STRENGTHS AND WEAKNESSES

2. KEY IDEAS

UNBIASED	-----	AUDIT
ASSESSMENT		
DOCUMENTATION	-----	SYSTEMATIC
STRENGTHS		
WEAKNESSES	-----	CAPABILITIES

KEY QUESTIONS IN AN INTERNAL CAPABILITY ANALYSIS

1. IDENTIFY FACTORS THAT IMPEDE/FACILITATE
PROGRESS

CURRENT STRATEGY ----?????---- MISSION/GOALS

HOW WELL ARE WE ACHIEVING MISSION/GOALS?

IS OUR CURRENT STRATEGY CONSISTENT WITH OUR CAPABILITIES?

2. PAST/PRESENT/FUTURE CAPABILITY

WHAT ARE OUR CAPABILITIES?

HOW WELL ARE THEY USED BY MANAGERS?

WHAT WILL BE THE FUTURE USE OF OUR
CAPABILITIES?

WHAT ARE OUR INTERNAL STRENGTHS AND
WEAKNESSES?

STEPS IN PROCESS OF INTERNAL CAPABILITIES ANALYSES

STEP 1

WHAT AREAS DO WE WANT TO ANALYZE?

WHAT CAPABILITIES ARE IMPORTANT TO THE ORGANIZATION? (LAW ENFORCEMENT)?

- Functional Service Areas -- Management Areas -- The Human Side
- Technology -- Financial

STEP 2

WHAT ORGANIZATION ENTITY IS THE MANAGER CONCERNED WITH?

- Divisions -- Departments -- Individuals

STEP 3

WHAT TYPES OF MEASUREMENT CAN THE MANAGER MAKE?

- Measure the existence of a capability
- Measure a capabilities effectiveness

Step 4

WHAT CRITERIA ARE APPLICABLE TO JUDGE A STRENGTH OR WEAKNESS?

-- Historical Experience -- Comparisons -- Subjective Assessment

Step 5

HOW CAN THE MANAGER GET THE INFORMATION TO MAKE THESE ASSESSMENTS?

-- Personal Observation -- Planning System Documentation -- Peers
- Consultants - Professional Meetings - Books -Subordinate Managers

RESOURCE USE EFFICIENCIES:

Sales Per Employee
Profits Per Employee
Investment Per Employee
Plant Utilization
Use of Employee Skills

MANPOWER EVALUATION:

Skills
Productivity
Turnover

FACILITIES:

Location of Facilities

Capacity Rating

Modernization Rating

ENVIRONMENTAL SETTING:

Number of Salespersons

Sales per Salesperson

Independent Distributors

Exclusive Distributors

MARKETING AND DISTRIBUTION:

Number of Salespersons

Sales Per Salesperson

Independent Distributors

Exclusive Distributors

NEW PRODUCT OR SERVICE DEVELOPMENT:

Research and Development Expenditures

Innovation Rating

New Products/Services Introduced

MANAGERIAL PERFORMANCE:

Leadership Capabilities

Planning Capabilities

Development of Personnel

Delegation of Authority

Communication

Middle Management

END NOTES

This study has brought me into contact with several people working towards a similar goal; the acculturation of the Indochinese into mainstream American society. The similarity of goals has lead me into several projects that relate directly to this study. These projects include:

1. The development of recruitment video tapes targeting the Vietnamese as potential police officer candidates. These tapes are being made in conjunction with the Westminster Police Department, Westminster, California.
2. The development of video tapes to be utilized in the local libraries and schools. These video tapes will be used to educate the public as to the role of the police in American society and on careers in law enforcement. This project is in conjunction with Project V.I.T.A.L., Huntington Beach Unified School District, Huntington Beach, California.
3. The development of training aids and educational materials to be utilized in the "English as a Second Language" classes in the local high schools. This project is also in conjunction with project V.I.T.A.L.

When completed the projects should enhance the acculturation process.

My study is by no means the total answer to the problems caused by the influx of the Indochinese. It is meant to be a base or starting point for law enforcement to impact some of the problems. There are many areas requiring further study of a more specific nature. Some of these include:

Attitudes and beliefs of police officers delivering services to diverse ethnic populations.

Psychological testing of Indochinese police recruit candidates - are the current methods applicable?

Are there latent biases built into the selection and recruitment process eliminating potential police officer candidates?

There are many other areas requiring study. Hopefully, future Command College students will find the answers.

INDIVIDUAL CONTRIBUTORS

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